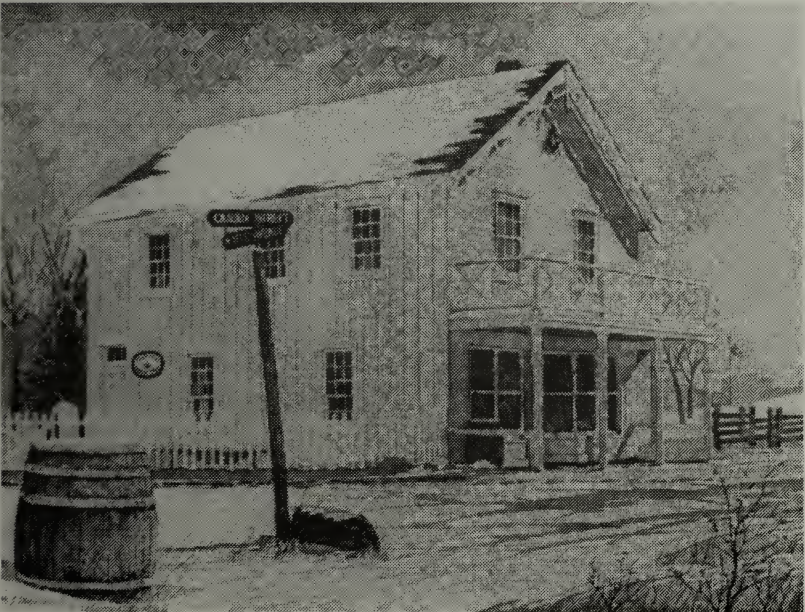


Instituted: September 21, 1977

Constituted: September 23, 1978

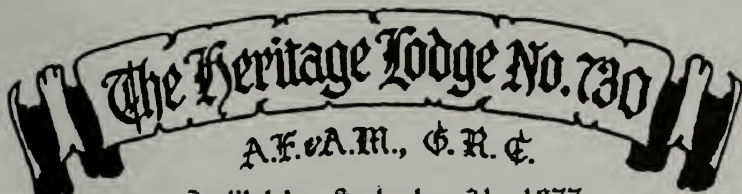
# PROCEEDINGS

Vol. 20, 1997



**BLACK CREEK MASONIC TEMPLE**  
*Original Painting by Bro. Basil Liaskas*





Instituted: September 21, 1977

Constituted: September 23, 1978

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### DISCLAIMER

The contributors to these Proceedings are alone  
responsible for the opinions expressed and also  
for the accuracy of the statements made therein,  
and do not necessarily reflect the opinions of  
The Heritage Lodge No. 730 G.R.C.

*The oral presentation at our meetings  
shall be restricted to 30 minutes.  
Papers presented to the Lodge will be printed in full in  
The Heritage Lodge Proceedings in November each year.*

## PREFACE

It is a pleasure as the twentieth Worshipful Master to write the preface to The Heritage Lodge Proceedings for the year 1996-97.

This has been a year of loss by The Heritage Lodge of long-time supporters. R.W.Bro. Arthur Watson, who was Chaplain, and R.W.Bro. Grey Rivers, a former Secretary, passed to the Great Lodge Above.

Bro. George Thorman who had been unable to present his paper on *Dr. Charles Duncombe - His Life and Times* in March 1996, when the meeting was cancelled due to the weather, died before he could present it at our Annual Heritage Banquet in January 1997. W.Bro. Donald Cosens a long time friend of Bro. Thorman read the paper in his place.

The March meeting hosted by St. John's Lodge No. 209A in London saw a thought-provoking paper on *Freemasonry in the Knowledge Society* presented by W.Bro. Norman Pearson.

A different type of paper was presented at our May meeting hosted by Scott Lodge No. 421 in Grand Valley. The paper was the *History of Grey District* and all the lodges contributed to the paper prepared by R.W.Bro. Richard J. Lemaich. He challenged other districts to prepare similar histories of their own districts.

On our election night R.W.Bro Colin Heap presented a paper on *R.W.Bro. Otto Klotz - The Times of His Life*. This gave some insight into a Mason who contributed so much to our Grand Jurisdiction.

I would like to thank the members of The Heritage Lodge for giving me the honour of serving as the Worshipful Master and the Officers and Past Masters for their support this year.

*Fraternally,*

George A. Napper W.M.





**V.W.Bro. GEORGE A. NAPPER, W.M.**

Initiated Twin City Lodge No. 509	1986
Member Royal City Lodge of Perfection	1987
Member Guelph Chapter Rose Croix	1987
Member Moore Sovereign Consistory	1987
Affiliated The Heritage Lodge No. 730	1980
Worshipful Master Twin City Lodge No. 509	1991
President Waterloo District Masters	
Past Masters and Wardens Association	1991-1995
Secretary Kitchener-Waterloo Temple Board	1994-1996
Member The Philalethes Society	1995
Grand Steward, Grand Lodge of Canada G.R.C., A.F. & A.M.	1997

## **THE ROLE OF THE MASONIC LODGE in the Life of Small Communities in Ontario in the 1860's**

by W.Bro. GORDON L. FINBOW  
in Leamington Lodge No. 290 G.R.C.  
Leamington Masonic Temple, Leamington, Ontario  
May 11, 1996

The restored lodge room at Black Creek Pioneer Village, Toronto, Ontario has often been described as a window into Masonry. This paper is dedicated to the Masonic interpreters at Black Creek Pioneer Village, who open the curtains to enable the light to shine through.

### **TO MEMORY**

*We dare not ask when life will leave us;  
Instinctively we hold our breath.  
Though passing hours like tyrants grieve us,  
Still would we shun the pains of death.  
But rising from the grave of bygone years,  
A spirit comes to pacify our fears;  
'Tis Memory, and in her light man hears  
Naught but the music of the Past.*

Charles Mair, Perth, Aug. 1, 1868 <sup>39 p9</sup>

The research for this paper was conducted primarily in Simcoe, Perth and Markham. These were small communities in the 1860's, and had active lodges and newspapers then. I am indebted to Norfolk Lodge No. 10, Simcoe, True Briton's Lodge No. 14 in Perth, and Markham Union Lodge No. 87, Markham, for permission to use their records and for the assistance I received from their members. In order to better understand the activities of the 1860's, it proved necessary to look at earlier and later historical, economic, political and sociological information.

### **EDITOR'S NOTE**

A large portion of this paper was omitted when originally published last year. For continuity the entire paper is now being published.

This paper will present the following:

1. Social, demographical and economic conditions leading up to and into the 1860's.
2. The state of Freemasonry in Canada entering the 1860's.
3. The external pressures on Canada entering and during the 1860's.
4. Local lodges and their activities in the 1860's.
5. Examples of involved brethren and their activities.
6. Conclusion and some views for reflection.

## **SOCIAL AND ECONOMIC BACKGROUND**

Upper Canada, later to become Canada West and then Ontario, was from the earliest days of settlement to the end of the 1860's marked by constant change. The local life of the towns of Upper Canada during the first half century after the creation of the province was patterned after that of English towns of the same period.<sup>36 p321</sup>

Freemasonry was present from the very beginning. The first Legislative Council met in Free-masons' Hall, Niagara-on-the Lake, in 1792.<sup>36 p619</sup>

It is virtually impossible to say when or where the first Lodge was held in what is now Ontario. We can, however, be reasonably sure that it would have been one attached to a British army regiment (or a naval ship). We do know that a Lodge known as No. 156 in the King's Regiment, the 8th Foot, was at Fort Niagara in 1773 and was stationed at this location which is now in the State of New York, and in parts of Canada until 1785.<sup>22 p15</sup>

From this beginning Freemasonry grew, as Ontario grew, to the Masonic presence we know today.

The people of Ontario emigrated primarily from the British Isles with a small but significant segment coming from the United States.

The immigrants from the British Isles brought with them many of the same organizations that they had known in the old country. Among the Irish settlers, the Orange Lodge was very important. The Orange lodges helped bring together Irish Protestants in Upper Canada. They gave financial help to new arrivals from Britain. The lodges offered a substitute for a church when ministers were hard to find (for services such as funerals). Their members watched over morals and organized social activities in frontier settlements. Other self-help organizations included the St. Andrew's, the St. David's and St. George's societies named after the patron saints of Scotland, Wales and England respectively. Among working men there were Oddfellows and Foresters societies and the beginnings of union organization.<sup>28 p249</sup>



National societies based on nationalist feelings toward their recently left homeland flourished. These included mechanics institutes; firemen's organizations; religious organizations such as the British & Foreign Bible Society; library and debating societies; brass bands which were supported by other groups for parades, etc.; horticultural societies; agricultural societies and fall fairs, and private schools. These organizations sponsored public lectures, receptions and balls.<sup>36 344</sup>

Lodges and fraternal societies played a very important part in the early social life, especially after settlements had grown into thriving communities.<sup>36 p328</sup>

What was to become of Ontario was a vast, diversified land. Pioneer settlement occurred at different places at different times. Villages and towns grew to support the growing agricultural economy.

Pioneer districts were still at hand, but by the 1860's the older settlements had gone far beyond their first difficulties and had reached a more advanced stage of development.<sup>29 p345</sup>

The men who throng her marts and clear her forests are workers, not dreamers; who have already realized Solomon's pithy proverb: *In all labour is profit*; and their industry has imbued them with a spirit of independence which cannot fail to make them a free and enlightened people.<sup>32 p5</sup>

An army, or at least a special constabulary force, usually followed close upon the heels of the frontiersmen; indeed, many of the earliest settlements, for instance that of the Richelieu Valley in New France and of Perth in Upper Canada, were affected by military organizations.<sup>30 pl89</sup>

This contrasted with the United States where frontiersmen were self-protecting. Formal institutions of law and order followed settlement in the United States but usually later than in British America and only after the concept of self-reliance was firmly established. The *right to bear arms* became a landmark in the United States because of the past need for self-protection on the frontiers and the resulting attitudes of independence and self-reliance. In British America the settlers or frontiersmen instead became dependent earlier upon those formal institutions such as army, constabulary and courts for their protection, as they were available much earlier in the settlement process. This difference in attitude towards guns and the need for guns for protection is one of the significant differences between Canadians and Americans today.

The effort to build up a political system in Canada which would remain independent of the United States involved the imposition of strong checks upon revolutionary tendencies. New France was isolated

from revolutionary France through the building up in the colony of a powerfully centralized political and ecclesiastical system. The British colonies and, after 1867, the Canadian nation were similarly isolated from outside revolutionary influences by the maintenance of a strong system of political control, supported by the church, a privileged upper class, and before 1870, the British army and navy. Whereas the American nation was a product of the revolutionary spirit, the Canadian nation grew mainly out of forces of a counter-revolutionary character..<sup>30 p190</sup>

The reason was that frontier settlement in Canada rarely extended far beyond the reach of the military forces of Empire or nation. The vulnerability of the Canadian frontier forced early attention to the problems of defense, with the result that law-enforcement agencies could usually rely on the support of military forces..<sup>30 p190</sup>

In the 1840's and 1850's immigration from the United Kingdom (and to a lesser extent the United States) continued to help develop the unsettled parts of Canada West still suited to agricultural population. According to the census of 1851, just under sixty per cent of the people in Canada West had been born in the region. Another 18 per cent had been born in Ireland, nine percent in England and Wales, eight percent in Scotland and five per cent in the United States. By 1860 an estimated 30,000 Black refugees were living north of the Great Lakes..<sup>26 p104</sup>

The Irish potato famine of the 1840's increased the numbers of Irish Catholics, though Protestant Ulstermen were still dominant..<sup>26 p104</sup>

The Irish potato famine of the 1840's devastated an already impoverished rural people. Potatoes were the staple of their diet, and the rotting of seed potatoes two years in a row with the resulting crop failures resulted in lack of income and widespread starvation. Irish farmers on small holdings were mostly tenants of English absentee landlords who engaged local agents to look after their interests. These agents and English landowners were unsympathetic to the plight of their tenant-farmers, refusing their requests for waiving or reducing rents. Thousands were evicted from their rented land, as well as thousands who lost their owned land due to not being able to meet their obligations. The British government in England offered little in relief. This lack of response to the plight of the Irish people by government in England as well as the English landowners caused intense feelings of animosity toward the English by the Irish. The lack of food, money and future caused 4,000,000 Irish men, women and children to emigrate; with a large percentage going to the United States and British America.

Many of the Irish who left their shores carried with them a legacy of hatred for anything English. This hatred became as much of their

cultural identity as the Catholic faith, their Gaelic speech and their folk music. These immigrants were the basis of the Fenian Societies that we will hear about later.

Many Irish immigrants arrived in British North America. They were the largest group after the French Canadians in the years leading up to Confederation in 1867.<sup>28 p239</sup>

The population of Canada West increased dramatically during the quarter century preceding Confederation in 1867. The half-million people of the early 1840's had risen to a million people by the 1850's and a million and a half people by the 1860's. By 1860 almost twenty percent of the population of Canada West lived in cities, towns and villages.<sup>26 p102</sup>

By the 1860's the agricultural settlement frontier was starting to flounder on the rocky Canadian shield, Southern Ontario would remain fundamentally agricultural until the later nineteenth century.<sup>26 p104</sup>

By 1860 the cultural mosaic had acquired distinctive geographic clustering that would persist well into the twentieth century. Yet even the regionalism of Canada West had important diversities. The past was awash with Tory loyalism and the Orange Order. But it was also a centre of Scottish and French Catholic influence.<sup>26 p108</sup>

Public interest in the many demographic segments of the population led to speculative newspaper articles like the following:

A lack of records from before 1849 makes it impossible to determine when Anglicans at Smiths Falls decided on the name of St. John the Evangelist for their parish. A celebration of the Masonic anniversary of St. John the Evangelist at Smiths Falls in Jan. 1841 suggests that the predominantly Anglican membership of Saint Francis (Masonic) Lodge may account for naming the parish.<sup>40 p210</sup> *Kingston Chronicle and Gazette*, 27 January 1841.

The plain political fact was that in British America, all societies, whether religious or secular, had, like all individuals, to be treated with equal consideration, or hot resentment followed.<sup>58 p87</sup>

An unprecedented economic boom had developed by the early 1850's. The English-Canadian society that would typify Ontario in the late nineteenth and early twentieth centuries had begun to take shape. From a distance, it was a British Empire variation on North American themes, with an increasingly pronounced Anglo-Protestant mainstream. Up close, English-speaking Canada West was still a place where a vigorous cultural mosaic and large numbers of recent immigrants brought great variety (and conflict) to the wider community stimulated by a new railway age.<sup>26 p105</sup>

In eastern Canada a growing network of railways began to link the colonies.<sup>28 p251</sup>



The railway era really began in the 1850's. At the beginning of the decade there were in British North America some 60 miles of short lines which were intended merely as portages between waterways. By 1860 there were over two thousand miles, and railways were rivals of the waterways.<sup>29 p290</sup>

They (the railways) might solve, as nothing else could, the problem of the barriers which separated the parts of British North America.<sup>29 p293</sup>

The 1850's were a period of massive immigration, particularly from the British Isles. The growing population settled mainly in rural Upper Canada and market towns serving the farms. This settlement on the lands ran into obstacles. Good land was running out. Settlement followed the lumber trade through the Ottawa Valley to Lake Huron, and north of Lake Simcoe (west of Perth). Into this region colonization roads with free land grants were started, but lands suitable for farming were scarce and soon abandoned by settlers. There was great demand for wheat in the 1850's giving high prices and the building of solid farm buildings and town houses. The lumber industry had really taken off in the late 1850's because the 1854 Treaty of Reciprocity had opened up Canadian forests to Americans and Brits such as J.R. Booth and E.B. Eddy.<sup>58 p3</sup>

The lumber camps were the great source of winter work for farm labour made surplus by the season. From family life on the farms to the gregariousness of the shanty.<sup>58 p5</sup>

To add to the excitement of the times, late in 1859, Cariboo Lake, (British Columbia) the centre of the richest (gold) region was discovered. During the 1860's, \$25,000,000 in gold was yielded.<sup>29 p299</sup>

By the 1860's, Canada West, which was shortly to become Ontario, had developed into a prosperous and populous rural society. Its main dilemma was the growing pressure on the available land, a problem that would eventually find its solution as the next wave of settlement overleapt the barren expanses of the Canadian Shield to arrive in the rich and empty prairies.<sup>10 p247</sup>

By the later 1850's a system of decimal coinage based on a new Canadian dollar had replaced the pound sterling as the official currency of the United Province. New trade with the United States helped bring a resounding economic boom to the Ontario territory. Many smaller Ontario centres became thriving wheat markets.<sup>26 p107</sup>

After a turbulent adolescence in the 1850's, Ontario emerged as a mature, self-confident province in the 1860's.<sup>42 p260</sup>

Canada West had a diverse population going into the 1860's as we have seen already, but it further divided into two distinct economic philosophies.

Two very different societies were separated by the empty townships along the Rideau. The American-origin inhabitants along the St. Lawrence forged a society in which individualism was strong and where there were few collective enterprises or economic partnerships.<sup>40 p58</sup>

By contrast, the group settlements of Irish and Scottish immigrants around Perth and Richmond featured many economic partnerships and group enterprises. These mutual enterprises among the British immigrants were variously based on ethnic or religious ties of people coming from the same local of the old country, or having served in the same regiment and on ties through secret societies such as the Orange and Masonic Lodges.<sup>40 p58</sup>

Changing attitudes towards membership in *secret societies* is indicated in the following article which appeared in the Perth Courier Newspaper on Jan. 27, 1860:

*At a meeting of City Council of Toronto on Tuesday, 24th of January, the rule by which members of secret societies were excluded from and rendered incapable of serving in the Public Force was, without a division, repealed.*<sup>44</sup>

### THE STATE OF FREEMASONRY IN CANADA ENTERING THE 1860's

Freemasonry had been expanding and evolving in the years preceding the 1850's as dramatically as the changes that were occurring in society in those same years.

We now come to that troubled period in the history of Freemasonry in Canada when there was much correspondence with the Grand Lodge of England, regarding the formation of an independent Grand Lodge of Canada. Suffice it to say that the Grand Lodge of Canada was formed with the same ideals and rules as the Grand Lodge of England, but sovereign in itself over all Lodges in its jurisdiction.<sup>24</sup>

The Honourable H.T.Backus, Past Master of the Grand Lodge of Michigan performed the installation ceremony at a special meeting at the Masonic Hall at Hamilton on the 2nd November 1855. The new Grand Lodge was duly constituted under the name of *The Most Worshipful, The Grand Lodge of Ancient, Free and Accepted Masons of Canada* and William Mercer Wilson was installed as the first Grand Master.<sup>16</sup>

Not all Masonic Lodges in the area of jurisdiction of the new Grand Lodge joined the new Grand Lodge.

By July, 1856, 39 lodges had affiliated with the Provincial Grand Lodge. One of these being a newly formed lodge called Simcoe Lodge, in Simcoe, the home of W. Mercer Wilson.<sup>14</sup>



His first act as Grand Master was to prepare a communication to the Grand Lodge of England in which he set forth clearly the causes leading up to the Grand Lodge formation, mentioning specifically the uncourteous neglect of the Mother Grand Lodge to answer the numerous appeals made to it to remedy existing injustices.<sup>14</sup>

This neglect by the Mother Grand Lodge in England was happening at the same time that fundamental changes were taking place in Britain. In the next two decades (1850's and 1860's) Britain reached a high point of industrial development and material prosperity.<sup>28</sup>

As regards her colonies, Britain was gradually abandoning the mercantilism position which had been the basis of her old colonial empire. The products of British factories were selling everywhere. British investors were building railways, bridges and factories all over the globe.<sup>28</sup>

All this was making the nation wealthy and there seemed to be no need to keep the colonies as source of raw materials or dependent markets. This meant an end to the preferred treatment that British North American farmers had enjoyed. It meant that the colonies had to start defending their economic interests for themselves.<sup>28</sup>

Two similar fundamental changes in attitude by the government in England and the Grand Lodge of England: A coincidence? Indications of a more independent Canada in the future?

During the three years, 1855 to 1858, efforts were being made to have all Masons in the jurisdiction unified under one Grand Lodge. In 1857 the Provincial Grand Lodge severed the ties that bound it to the Mother Grand Lodge.<sup>14</sup>

At the meeting of the Grand Lodge of Canada on the 14th of July 1858, to meet in King Solomon's Lodge in Toronto, it was arranged that the longed-for union (of the Grand Lodge of Canada and the Provincial Grand Lodge, now called the Ancient Grand Lodge) would then be consummated.<sup>16</sup>

In the Grand Master's address in the 1860 Grand Communication, he reported that *Twenty-one new lodges were granted dispensations during the previous year and It was a time of harmony and expansion for Grand Lodge particularly in the area of Masonic charity.*<sup>1</sup>

From a History of York Lodge, No. 156: The lodge register gives an excellent picture of the cosmopolitan nature of the lodge, and shows that true Masonic principles existed in every stratum of society, irrespective of rank.<sup>6</sup>

Thus at the beginning of the 1860's the Grand Lodge of Canada was stable and harmonious, and able to give the necessary leadership and

direction to its lodges enabling them to carry out their work and activities in the 1860's.

Before we look at those lodge activities, let us take a look at two excerpts, one by Susanna Moodie, and the other by Una Abrahamson which provide some contrasting observations about social life in the 1840's, 1850's and the 1860's:

*You can scarcely adopt a better plan of judging of the wealth and prosperity of a town than by watching, of a Sabbath morning, the congregations of the different denominations going to church.*

*Belleville weekly presents to the eye of the observing spectator a large body of well dressed, happy looking people, robust, healthy, independent-looking men, and well-formed, handsome women--an air of content and comfort resting upon their comely faces--no look of haggard care and pinching want marring the quiet solemnity of the scene.*

*The dress of the higher class is not only cut in the newest French fashion, imported from New York, but is generally composed of rich and expensive materials. The Canadian lady dresses well and tastefully and carries herself easily and gracefully. She is not unconscious of the advantages of a pretty face and figure; but her knowledge of the fact is not exhibited in an affected or disagreeable manner. The lower class are not a whit behind their wealthier neighbours in outward adornment. And the poor immigrant, who only a few months previously landed in rags, is now dressed neatly and respectably. The consciousness of their newly-acquired freedom has raised them in the scale of society, in their own estimation, and in that of their fellows.<sup>32</sup>*

The relationships between men and women in the nineteenth century brings to mind long and delicate courtships, large happy families with proud wise fathers and devoted saintly mothers, all wrapped up in a lace-edged valentine. There is another side to the coin which reveals the sordidness, the scandals and the widespread vices that flourished. We may feel that our times have a new moral standard outmoding other mores, but the nineteenth century was also a time of upheaval. The same problems existed but perhaps on a larger scale in relationship to a smaller population. There was illegitimacy, extensive drug addiction, homosexuality, as well as the hypocrisy of the double standard which believed in purity for all but allowed young men to adventure if not caught, while women were isolated at home.

How did it all come about? Up to the early days of the nineteenth century women in the educated classes were venturesome, knowledgeable, cultivated, and they enjoyed personal freedom. All this was gradually curtailed as time passed, while education became more sketchy

and the home became a gilded cage. Women became symbols, enjoying greater prestige than ever but no longer participating in daily affairs nor able to discuss the problems of the day with their men. Their interests were restricted to the social world; they were on a pedestal, adored, revered, but untouched. As a result, every young man of the social classes who conformed to this new attitude was denied the companionship of women of his own background.

The books, the advertisements and the patent medicines to cure unnamed diseases, as well as the thundering from the pulpits, show that under the pompous urbanity of the respectable there were festers. The growth of prostitution and the lack of adequate relationships between the sexes colour the social life and the etiquette of the period. It increases in intensity as the century progresses.

Most of these social problems were restricted to larger areas of population although the frontier towns of the west cannot be exempted. It is all like one of their favourite parlour games, Charades, play-acting, a facade, that completely hides a way of life, until you read between the lines of the many books of the period on social life, health, medicine and sex.<sup>13</sup>

J.S. Coombs of Perth, a past master of True Briton's Lodge No. 14 was a chemist and druggist. He advertised in the *Perth Courier* newspaper that he had a franchise to sell *A Great Female Medicine*.<sup>44</sup>

It was the common practice that patent medicines of all types be advertised in the local newspapers so there was nothing unusual in this ad appearing. I made no further inquiries as to the product advertised.

If the second excerpt by Una Abrahamson is accurate in its perception of the role of women in the society of the 1860's, then did Masons as well as other men of the community unconsciously, or perhaps deliberately exclude women from participation in daily affairs? Did the presence in the communities of fraternal lodges that excluded women and which provided men with a cloistered venue for discussion of day-to-day events contribute to the isolating of women in the society of the nineteenth century? If so, does Freemasonry bear some responsibility for this gentile isolation of women? Something to ponder.

## POLITICAL CONDITIONS AND EXTERNAL CONCERNS

The years up to the 1860's were marked by political instability and changes. Those years had seen the rebellion in Lower Canada in November 1837, and before it ended, the beginning of the rebellion in Upper Canada in December 1837. Even though the Canadian rebellions



ended, the Patriot agitation continued. Leaders of the Upper Canada rebellion fled to the United States where, with the help of American sympathizers, organized Patriot societies and Hunters' lodges to invade Canada. Raids into Canadian territory happened in 1838. Although the raids were all stopped, Canadians were reminded of past worries about the intentions of the Americans. These rebellions led to Lord Durham's report in 1839 and eventually to the Act of Union, passed by the British Parliament in 1840, which united Lower and Upper Canada into Canada East and Canada West. This arrangement proved troublesome, and led to two political initiatives, the first to establish a federal union of all the colonies of British North America, and the second, to form a loose federal union of Upper and Lower Canada alone.<sup>9 p241-p254</sup>

It seemed clear to the colonial secretary that the federal union plan was not workable at that time (1858), for neither the maritime colonies on the Atlantic, nor the western colonies in the midst of their gold rush, were prepared to help sponsor a union.<sup>11 p252</sup>

Interest in the question was dropped for the moment. Yet nine years later Confederation was accomplished. The military threat of the United States, and a strong coalition government in the Province of Canada were two important elements missing in 1858 but present in 1864.<sup>11 p252</sup>

In April 1861 the American Civil War broke out.

In 1861 very few Canadians had any desire for annexation to the United States. There was fear of what the North American Army would do after it had defeated the South in the American Civil War. Militia gave an outlet to the patriotism of young Canadians.<sup>58 p89</sup>

*The Trent Affair:* An American naval officer, Captain Charles Wilkes, stopped the Royal Mailship Steamship *Trent* in the Bahamas channel on Nov. 8, 1861 and removed two commissioners as contraband of war. Would this lead to war or peace? Would this mean that a war between the United States and Britain would be fought on Canadian soil. Fourteen thousand British soldiers were sent to Canada to defend British America. The Militia of volunteers grew. *The Trent Affair* was resolved peacefully.<sup>58 p100</sup>

*The Trent Affair* revealed the precarious state of communications in all Canada.<sup>58 p103</sup>

On January 24, 1862, *The Perth Courier* expressed considerable concern about the war in the United States and the implications for Canada West.<sup>44</sup>

The last surviving Imperial obligation in the second British Empire was defense. Down to the middle of the nineteenth century, Great Britain had borne almost its entire burden herself. She was still bearing it,

though with increasing reluctance, when the outbreak of the American Civil War in 1861 compelled her to make a last great effort for the defense of British America. In the winter of 1861-62, at the time of the *Trent* crisis, Great Britain made a military re-entry into North America with forces greater than those employed at the height of the Seven Years' War; and although these large numbers were subsequently reduced, reinforcements were again dispatched to repel the Fenian raids in 1866.<sup>12</sup>  
<sup>p120</sup> Before the end of 1871, the last British soldiers marched out of St. John's and Quebec.<sup>12 pl.22</sup>

Other events contributed to the uncertainties.

The Reciprocity Treaty extended from Jan. 1, 1854 to Jan 1, 1864 and was extended for one year. In June 1865 at a convention at Detroit called to decide to continue or terminate the Treaty, John F. Potter, American Consul General in Montreal, urged the ending of Reciprocity as a means of putting pressure on the provinces to seek annexation. There was support for this in the United States northeast but Potter's blurring it out was offensive in the extreme and resented in American and Colonial circles.<sup>8 pl86</sup>

The St. Albans raid, carried out in October 1864 by a small party of Confederate soldiers who used Canada as a base for a descent on the town of St. Albans in Vermont, roused the United States to a paroxysm of indignation.<sup>12 pl50</sup>

At the end of May 1866, *General* John O'Neil crossed the Niagara River with a force of 1,500 Fenians, and two days later a column of Canadian militia met the American invaders at Ridgeway in still another spirited fight on the historic battlegrounds of the Niagara frontier. This futile but bloody harrying of the border was a potent force in the growth of Canadian nationalism, and the belief that union was necessary for defense and survival gave strength to the Confederation movement.<sup>12pl50</sup>

When the North won and the war (American Civil) ended in 1865, Canadians really began to worry. They wondered whether the North would then turn their vast armies against Canada. Would they see an attack on Canada as a way of getting revenge on Britain? An American Senator suggested that Canada should be turned over to the United States for the damage done by the British boat *Alabama*. In the summer of 1867, an American official, William H. Seward, had said in a speech: *I know that Nature plans that this whole continent, not merely these 36 states, shall be, sooner or later, within the American union.*<sup>27 p53</sup>

The Fenian attacks (1866) had two major effects on British North American colonies.

*First*, John A. Macdonald managed to turn the raids to his



advantage. He argued that a united country would be better able to resist such invasions. It was time, he said, that Canadians thought more seriously about defense. The governments of the provinces voted more money for defense and more volunteers were trained for the army.

*Second*, there was a feeling of resentment on the part of the Canadians against the United States government for allowing the Fenian raids to go on so long. Many felt that American newspapers encouraged the Fenians. Thus the Fenians provided another push towards Confederation.<sup>27 p54</sup>

It is a curious fact in Canadian history that the Fenians unintentionally did a great service to the cause of Confederation.<sup>29 p318</sup>

After the American Civil War ended in April 1865, *Fenian* Irish Nationalists disbanded from the northern army made brief attacks at various points along the United States border with British North America, including an attempted *invasion* near Fort Erie. For a time it seemed that the American Civil War might spread into *the true north, strong and free*.<sup>26 p127</sup>

In his address to the 1866 Communication, Wm. Mercer Wilson, Grand Master said in his address: *Within the last few weeks the soil of Canada has been polluted by the tread of a band of lawless invaders, (Fenians) the very pariahs of society*.<sup>4</sup>

Confederation occurred and the Dominion of Canada was established on July, 1, 1867.

The *British Canadian* of Oct. 3, 1866, contained an article about the proposed formation of a Grand Lodge of North America. This proposal came from Lernster Lodge No. 357 I.R., St. John, N.B., and was contained in article there on Aug. 6, 1866.<sup>46 Oct.3,1866</sup>

He (M.W.Bro. W.B. Simpson) believed that Confederation would prove of incalculable benefit to our order and place us in the foremost rank of the Grand Lodges of the World. He was supportive of setting up a Grand Lodge of British North America.<sup>4</sup>

In contrast, in his address to the Grand Lodge Communication of 1867, M.W.Bro. Wilson was enthusiastic about *The Dominion of Canada*. However, he says: *While I readily admit that there is something peculiarly pleasing in the idea of uniting all the members of our fraternity who reside in the various Provinces now confederated together into one grand body; and while contemplating also the probability of important territorial additions still to be made to the new Dominion, I must confess that I entertain grave doubts whether a union, embracing such an immense extent of country, would have a tendency to promote the advancement of the best interests of Masonry on this continent*.<sup>5</sup>

It would be interesting to know what circumstances had changed this perception.

The British North America Act came into force on July 1, 1867. The 1860's until that time were consumed with the events leading up to confederation. After that time the 1860's were taken up with the expansion of Canada, eastward and westward.<sup>58</sup>

No one supposed that the Confederation of 1867 could endure as it was, a mere enclave of British territory in a continent dominated by the United States. Only a union capable of serving as a basis for an authentic nationality, and one virtually independent, could do that. The United States would accept in the long run only a nation like itself and one which was rid of the military power of Great Britain. But the Dominion of 1867 was no such basis. For such a foundation both the plains of the Northwest and the ports of the Pacific coast were necessary. Because the United States was continental, Canada too had to be continental.<sup>58 p223</sup>

Our background as a nation is complete, leaning heavily on the traditions of Great Britain, France and America.<sup>13 p.viii</sup>

Many crosscurrents affected the Canadian way of life; everything from the age-old wisdom of the Indians to the inquisitiveness of the Yankee-Canadian. There were frontier attitudes, while in the towns there was an awareness of caste and rank in what was meant to be a casteless society. Life in Canada was kaleidoscopic, always changing, advanced yet primitive, different from the life of its southern neighbour, different from Europe. It was Canadian.<sup>13 p.viii</sup>

### LOCAL LODGES AND THEIR ACTIVITIES

What did lodges do? What difference did they make? These and other similar questions are often asked by visitors to Black Creek Pioneer Village Masonic lodgeroom. Now that we have an understanding of society in the 1860's we can examine local lodges and their activities and see how they relate to that society.

It is natural members of the craft residing in a community comparatively isolated, and finding themselves denied the privilege of assembly which a local lodge affords, should set about creating those facilities.<sup>41 p242</sup>

A Masonic lodge is a branch of a larger order with its own Worshipful Master and a group of officers. Each lodge has its own distinct character which is formed by the activities and personalities of its members. The lives of soldiers, poets, yeomen, and other professional men are influenced by Masonic teachings.<sup>16</sup>

The Masonic Order or the Free and Accepted Masons was a secret

society with its own rituals and code of behaviour. Even in the 1960's members could not blaspheme or enter into a controversial discussion regarding politics and religion under the penalty of being censured by the local body. The Order provided benevolence and relief to its members and a regular forum for gathering together.<sup>43 p310</sup>

This is a good, simple description of the role of local Masonic lodges.

The orderliness instilled by the Masonic fraternity among its members in Beckwith during the 1840's was shown by the emphasis to resolve disputes among the brethren, their benevolence to brother Ewen Cameron when he fell ill and care for his widow after his death, and reprimands to brethren who were intemperate on St. John's Day.<sup>41 p242</sup>

V. W. Bro. Otto Klotz, in an address to Ladies Night held at Alma Lodge. No. 39, Galt, on December 27, 1864 said: *A Freemason's lodge is the temple of peace, harmony, and brotherly love. The object of Masons meeting in a lodge is of a two-fold nature, Viz: Moral instruction and social intercourse.*<sup>33</sup>

The wayside tavern and the town inn were centres of the social life of the community to an extent which is hard to realize in modern times. The first church services and circuses were held at taverns, as well as dances, banquets and the meetings of agricultural societies, lodges and other social organizations.<sup>36 p327</sup>

Temperance and the use of spirits was a concern to local lodges. We note among the items of an account from Bros. Lowes & Powell's store, the odd bottles of ale and porter, which leads one to surmise that the lodge officially indulged in refreshments that not only cheered the inner man but would also inebriate.<sup>15 p75</sup>

Markham Union Lodge No. 87 held early meetings in the Cashel Hotel. In 1857 they held meetings in Size's Hotel, Unionville, then in 1859, the Wellington House in Markham.<sup>60</sup>

In the 1860's after the Lodge moved from Unionville to the Wellington Hotel, several motions were made from time to time to move the Lodge to Cherrywood or Whitevale. In some instances committees were appointed to report on the feasibility of such relocation and while such committees usually favoured a move, each motion was deferred or defeated. After the Lodge moved from the Wellington Hotel to the Orange Hall no further motions were made to move the Lodge from Markham. While the Lodge was at the Wellington Hotel it was quite customary to call off the Lodge from labour to refreshment. The periods of refreshment seem to have lasted from ½ hour to 1¼ hours. As the Wellington Hotel had a bar we can speculate where the refreshment time was spent. Following the move to the Orange Hall calls from labour to



refreshment were almost nonexistent. Seemingly the motion to relocate was the desire to remove the temptation of the hotel.<sup>22 p40</sup>

There is more than one way to solve a problem. On the 20th day of January 1842, St. John's Masonic Lodge was installed at Carleton Place, prompting one participant to comment:

*We are happy to find that the Lodge of St. John has resolved to give enemies no handle against them on the point of spirituous liquors at their meetings, having resolved, as far as possible, to hold them in a private house.*<sup>41-p.242</sup>

The information pamphlet given to visitors to Black Creek Masonic Lodge says that the Masonic Lodge room was a place where members of the fraternity could gather to share an evening of gentle friendship in the flicker of the oil lamp. It was a place where social rank evaporated, where all sectors of the community could meet on the level. It was a place where the hardship of pioneer life could be forgotten and where plans might be made to help the widow and the orphan or those in distress.

In his address to the annual communication in July, 1867 the Grand Master said: *Every warranted Lodge under this jurisdiction has, doubtless, its little list of widows and orphans, whom it gladly relieves to the utmost extent of its ability; and this Grand Body (Canada), also has never yet turned a deaf ear to the appeal of poverty or distress.*<sup>17 p146</sup>

Benevolence took many forms and these are examples taken from lodge minutes, histories or other literature.

Benevolence in 1866 from Grand Lodge was:

- a. to the wife of a brother in need;
- b. to a brother in reduced circumstances;
- c. to the daughter of a late brother;
- d. to eight brothers of passed brothers.

The amounts ranged for twenty to fifty dollars.<sup>4</sup>

Moved that the sum of Twenty dollars be appropriated to the relief of Bro. Dermott.<sup>59 Sept.21,1866</sup>

On Oct. 19, 1866, visiting Bro. Dick gave the secretary the sum of \$7.00 and Bro. Horne handed in the sum of fifty cents to be given to Bro. Dermott.<sup>59</sup>

On Jan. 18, 1867, the committee appointed to pay the money apportioned for the relief of Bro. Dermott reported that the same had been paid at the rate of two dollars per week.<sup>59</sup>

Charles D. Macdonnell, D.D.G.M. of Ontario District, in his report to the 1866 Grand Lodge Communication said: I received an application from J.B. Hall Lodge No. 145, Millbrook, to hold a Festival on the 28th

day of February, 1866, the proceeds to be devoted to the relief of a widow of a deceased brother, which I had great pleasure in granting. I am happy to say that the amount raised was greatly in excess of the sum that was expected.<sup>4</sup>

About this time, the City of Chicago was destroyed by fire after a cow owned by a Mrs. O'Leary kicked a lantern over in her barn. The members of Speed Lodge passed a motion to contribute the sum of \$100 to the distressed brethren and their Chicago Relief Fund.<sup>16 p14</sup>

Request received from the Grand Secretary requesting aid towards Masonic Asylum Fund. Motion to send \$10 approved and individual members be encouraged to aid the undertaking. A committee was set up to co-ordinate.<sup>25</sup>

The S.W. reported that he had collected \$25.00 for Mrs.....and paid it over to her. An act of benevolence seems to have been quite the proper thing to do. The writer has seen and talked to the lady in question and rejoices to know her declining years are being spent in comfort. It took four ballots to elect the S.W. and three the J.W.<sup>15</sup>

Meeting of Jan. 3, 1884: Mrs. M.C. Wolfendon wrote the lodge thanking them for their kindness during the illness of the late Bro. Wolfendon and also for the payment on a policy in the Master Masons Benefit Association.<sup>15</sup>

This struck me as being very different and although it is out of the time frame of the paper, I include it:

A brother who became a joining member 21 years before and who was now 47 years of age, made the lodge an unique offer, to wit; a mounted moosehead valued at \$50 in exchange for past and future dues. The lodge was canny, however, and decided to inquire into this brother's financial circumstances before granting a life membership on these terms. At a subsequent meeting it was learned that the brother who offered the moosehead as a life membership fee had been burned out, that he had lost almost everything and there was no insurance. The lodge promptly made a grant of \$25.00 to him.<sup>15 p111,112</sup>

It was moved that Bro.....'s little boy have a good warm winter suit of clothes made and that the same be paid for out of the funds of this lodge. The name occupying the blank, above, is that of a suspended P.M. and charter member, and who could not control his desire for strong drink. A graceful and becoming act and one that makes us proud of being craftsmen and members of Composite Lodge.<sup>15 p74</sup>

It was decided to purchase a cow, the price not to exceed ten pounds and present it to the widow of the late Bro. Motherwell for the benefit of herself and family.<sup>7</sup>



Sept. 14, 1869 received a request from Waddel Lodge No. 228, Gordonsville, Virginia, asking aid to erect a hall. Denied.<sup>35</sup>

The lodges often acted on behalf of their members.

Motion to send a letter to a lodge in California (Ontario). The late George Smyth had died there. The letter was to determine if he were a Mason, did he leave property, and if so to take the necessary steps to get that property to his real brother here in Perth.<sup>25 July 1, 1861</sup>

Although most of the local lodge activities took place in private, there were many instances where lodge activities were before the public eye. Such as:

Dispensation was granted to Montreal Kilwilling Lodge to hold a Masonic picnic and procession on June 25, St. John Baptist Day.<sup>1</sup>

From the St. John, N.B. *Telegraph*: The Masonic Pic-Nic at Sussex. The Pic-Nic under the banners of the Union Lodge of Portland took place. Some 500 persons took the train and they were received by the officers and members of Zion Lodge No. 965. After a sumptuous lunch, a combination of the best musical talent, selected from the city bands, and the band of H.M. 15th Regiment rendered music for the occasion. There followed a real live and merry dance upon the Village Green. It was remarked that the wines were of the choicest description. There were games. Some events were archery, throwing heavy hammer, throwing light hammer, putting heavy stone, putting light stone, 200 yard race, one mile race, three-legged race and running jump<sup>18 p30,31</sup>

The public was enthusiastic about public events such as military parades and public holiday celebrations. In 1861 the news of victory in a provincial election led to celebration in Cobourg which included a torchlight parade led by the town band. The parade included *a coffin supposed to contain the remains of the defeated leader, George Brown. The parade was followed by a bonfire, and fireworks.*<sup>36</sup>

Even executions were public events. When Dr. George King was hanged at Coburg in June 1859 many people traveled all night to be present, and 10,000 persons, including 500 women, saw the murderer pay the penalty; even schools were closed because of the general exodus toward the place of execution. Such an event was always expected to produce a speech from the murderer; warning his hearers to avoid the pitfalls which had brought him to the gallows and this execution ran true to form.<sup>36 p349</sup>

Dr. Samuel Johnson is quoted by the author, Edwin C. Guillet: *Sir, executions are intended to draw spectators. If they don't draw spectators they don't answer their purpose.*<sup>36 p349</sup>

The lodge celebration of the Festival of St. John the Evangelist. on

December 27, 1859 took place as follows: Meet at lodge hall--refreshments--Procession to Railway Station to meet the brethren of St. John's Lodge of Carlton Place--Procession to St. Andrew's Church--Chaplain preached an edifying and appropriate sermon.--Then proceed to Robertson's Hall--enjoyed a good dinner with the usual toasts --number of good and characteristic songs were sung to enliven the occasion.--went to railway station--Carlton Place brethren left in harmony and love for their homes.<sup>25</sup>

True Briton's Lodge was given dispensation to march in procession to church, to celebrate the festival of St. John the Evangelist as above. This was in the report of G. F. LaSerre, D.D.G.M. of Central District.<sup>1</sup>

*Compare these two viewpoints:*

In the 1860 Grand Lodge Proceedings appeared the report of Francis Richardson, D.D.G.M. of Toronto District. Dispensation was granted for five country lodges to hold Masonic Balls; and, in June five country lodges were given dispensation to hold processions. If dispensations were given only when three or more lodges agree to unite in their celebrations, I think it would be attended with better effects and prevent the craft from being brought so frequently and prominently before the public.<sup>1</sup>

In 1995 M.W.Bro. C. Grant Wardlaw, Grand Master of British Columbia reported that he had given permission upon request to districts and lodges to participate in regalia in parades and ceremonies in their respective communities. He maintained that *Community involvement, my brethren, can only enhance the image of your freemasonry.*<sup>34 p8a</sup>

A series of musical and literary entertainments under auspices of Norfolk Masonic Lodge will be given in the Masonic Hall.<sup>45 Feb.2,1876 edition</sup>

The most frequent involvement with the public was with funeral processions.

Emergent meeting called Oct. 19, 1858 to announce death of a worthy brother and to vote on wearing of Mourning for one week. Only business. Masonic service held Oct. 21.<sup>25</sup>

Jan. 25, 1860. Funeral of W.M.Langstaff. Brethren from Composite, McGivern and other visiting lodges joined in procession through Main Street of village.<sup>59</sup>

Sept. 7, 1863. W.I.Morris looked after the funeral arrangements for Bro. Murray. Bills passed included \$22.50 to Mrs. Fraser (who ran a boarding house on Drummond St.) \$2.50 for Burial Ground and \$2.00 for laying out and dressing deceased.

Lodges looked after their own in times of need. This death is not recorded in the local doomsday book kept now in the Matheson museum in Perth.

The funeral procession (for Charles Sharpe, a Charter Member of Speed Lodge) was a long one, including 40 carriages, besides members of the Masonic fraternity who were on foot.<sup>16 p3</sup>

The meeting was called to conduct the funeral of Bro. T.W. Clegg. Thirty members and 29 visitors were present. The Whitby Brass Band were again considered necessary for the proper conduct of the funeral. The cost of the band to the lodge for a similar event was \$10.00<sup>15 p82</sup>

March 1863. A Letter was received from secretary of Renfrew Lodge informing the lodge that a former member of True Briton's had died and was being brought back to Perth for interment by Renfrew brethren. It was decided that Perth brethren would go to Smiths Falls to meet the funeral, and if all was correct, would join it as Masons. This happened and the brother was buried in Perth with Masonic honours. Perth supplied dinner and refreshments for Renfrew brethren. Bill for \$5 for food was approved as well as a bill for digging the grave.<sup>25</sup>

On a happier note local lodges sponsored festivals and balls.

Masonic Festival at Elora: It was reported that on Oct. 26, 1868 a festival under the auspices of Irvine Lodge, Elora took place. The ceremony of installation of officers took place at 3 p.m., as well as the W.M. of Mount Forest Lodge. The Grand Lodge Officers were escorted from the residence of Bro. Charles Clarke by the brethren formed into procession, which was a very imposing one. After the installation the new lodge room was consecrated and dedicated. In the evening, the brethren present, who were clothed in full Masonic regalia, and a large representation of the fair sex and guests heard an interesting and instructive lecture on Masonry delivered by V.W.Bro. Klotz. There followed a ball and lunch. The company broke up at an early hour with the unanimous expression that this affair was the best ever attempted in Elora.<sup>30 p30</sup>

Dec. 6, 1860 Ball to be held Jan. 19 at Wellington Hotel.<sup>59</sup>

A Masonic Festival was held on February 9, 1866. It was probably a ball, as the dispensation still preserved in the archives, permitted the wearing of Masonic clothing. It was not a financial success and the members of the committee had to make up the deficiency from their own pockets.<sup>15 p73</sup>

At the Jan. 7, 1869 meeting of the same lodge: The lodge decided to hold another ball and appointed a committee of twelve to make arrangements. The lodge was not to be held responsible for any deficit that might arise, but if there was any surplus, said surplus was to become part of the lodge funds. Rather an unequal arrangement, one might think,



but this peculiar ball netted the lodge \$63.37 which was devoted to charitable purposes.<sup>15 p77,78</sup>

At the January 6, 1870 meeting another ball was authorized and a committee of 23 appointed to make the arrangements. Same arrangements as last year.<sup>15 p79</sup>

On February 15, 1869 a Masonic ball under the auspices of King Hiram Lodge No. 37 and St. John's Lodge No. 68 was held at the Music Hall at the Royal Hotel in Ingersoll. At a little after nine the brethren entered the room in full procession, the master masons first, then those of the H.R.A., and preceding the Worshipful Masters, several Knights Templar in their rich regalia. The lines immediately formed and under R.W.Bro. Harris, Grand Secretary, the public honours were given. The grand honours having been given, V.W.Bro. Brown, in a few appropriate remarks welcomed those present, and hoped that all would join in tripping the light fantastic toe to their heart's content. In a moment the Band struck up a Quadrille, and the Knight's Templar, following the example of their genial superior, T.B. Harris, unbuckled their swords and joined in the mazes of the dance. Altogether there were 270 present. In due course supper made its appearance, and when due justice was done to the same, it soon disappeared. Shortly after the music resumed and dance after dance followed. At last, however, the wee small hours arrived and gradually the guests departed, inwardly thinking of the Junior Warden's Toast: *Happy to meet, sorry to part, happy to meet again.*<sup>21 p76</sup>

On Jan. 16, 1867, Masons give large ball at Music Center under the patronage of M.W.Bro. Col. Wm. M. Wilson. *The ball was the most brilliant and successful that had taken place in town in many years.*

The stage at the east end of the hall was used as a dias on which various Masonic emblems were tastefully arranged and over which the Royal Arms and the motto *The Queen and the Craft* were placed along with that famous symbol, the Gridiron. The walls were decorated with the National colours and festoons of evergreens, interspersed with costly engravings and Masonic emblems and mottoes which had a pleasing effect. A large number of Chinese lanterns of various hues were suspended from the ceiling, which added to the large lamps gave the room a most brilliant appearance. The hall reminded one of some of the fairy scenes so aptly portrayed by the Eastern writers; and reflected great credit on the artistic skill of the Brethren who decorated it.

About eight o'clock the company began to arrive and shortly before nine the Grand Master, after a few remarks, proclaimed the ball opened and soon after dancing commenced to the inspiring music of the Simcoe Quadrille Band. With alacrity those present engaged in the graceful whirl

of the mazy dance. Who could describe the beautiful scene here presented. It was bewitching, it was enchanting. A list of those present followed. It included Masons, guests and Military. About 12 o'clock the assemblage repaired to the large dining room of the Norfolk House where a sumptuous repast was provided.--Suffice to say that every delicacy was provided that could tempt the palate of the most fastidious. After supper dancing was resumed until nearly four o'clock.<sup>48 Jan. 1867</sup>

*I never met a Canadian girl who could not dance and dance well. It seems born in them, and it is their favourite amusement. Balls given on public days, such as the Queen's birthday and by societies such as the Freemasons, the Oddfellows, and the Firemen's, are composed of very mixed company, and the highest and the lowest are seen in the same room.*<sup>32 p64</sup>

At a Freemason's ball some years ago, a very amusing thing took place. A young handsome women, still in her girlhood had brought her baby, which she carried into the ballroom. On being asked to dance, she was rather puzzled what to do with the child; but seeing a young lawyer, one of the elite of the town standing with folded arms looking on, she ran across the room, and putting her baby into his arms, exclaimed: "You are not dancing, sir; pray hold my baby for me till the next quadrille is over." Away she skipped back to her partner, and left the gentleman overwhelmed with confusion, while the room shook with peals of laughter. Making the best of it, he danced the baby to the music, and kept it in good humour until its mother returned. "I guess," she said, "that you are a married man?" "Yes", said he returning the child, "and a Mason." "Well I thought as much anyhow, by the way you acted with the baby." "My conduct was not quite free from selfishness--I expect a reward." "As how?" "That you will give the baby to your husband, and dance the next with me." "With all my heart. Let us go ahead."<sup>32</sup>

Defense rested on a decreasing number of British battalions in garrison and the Canadian militia. The Militia Act was amended in 1855 and 1856 authorizing an active and enlarged militia. In 1861 a Minister of Militia to assume local responsibility was appointed.<sup>58 p9</sup>

The militia was a major factor in the development of the Perth area. Enlisted men were given 100 acres and officers 1,000 acres as well as half pay as members of the militia. All men from 26 to 65 were enrolled in the militia.<sup>36</sup>

*The Perth Courier* of Jan. 31, 1862, reported: The Fifth Battalion, Lanark, which was volunteer and commanded by Lt. Col. Fraser was formed. John Hart (a past master of True Briton's Lodge) was ensign."<sup>44</sup>

It is apparent that many members of True Briton's Lodge were



involved in the militia from the entry in the minutes dated Nov. 3, 1862 which states: Colonel Wylie was here to inspect the Perth Rifle Company so there was no meeting.<sup>25</sup>

Masons were widely involved. Lieutenant Colonel David McCrae in 1865 became a 1st lieutenant in the militia to organize the first Garrison Battery in Guelph to repel the threatened Fenian raids.<sup>16 p.5</sup>

James Webster served in the Gore militia, the Waterloo militia, and in 1853 he was appointed Lieutenant Colonel of the 3rd Wellington Militia.<sup>16 p4</sup>

Our first Grand Master had for some time prior to the out-break of rebellion (1837) had taken the keenest interest in the local militia and had organized and drilled a troop of cavalry at Simcoe. When the smouldering embers blazed forth into rebellion, he and his men were ready. He was accorded the rank of Captain, his unit was assigned for patrol work at various points in the Niagara district and was engaged in active combat.<sup>14 p26</sup>

One of the most visible of the activities of local lodges was the laying of cornerstones. The following gives an indication of the extent of this activity:

In September, 1854 an invitation was received from Brockville to join them in laying the foundation stone for the tunnel in Brockville for the Brockville and Ottawa Railway.<sup>24</sup>

On June 21st., 1858 the Lodge was invited to assist at the laying of the Corner Stone of the Episcopal Church at 9 a.m. in full regalia.<sup>25</sup>

Invitation received from Lanark to attend cornerstone laying sometime in June for Presbyterian Church of Canada/Church of Scotland.<sup>25</sup>

Two important occasions graced by his presence (Grand Master Wilson) were the cornerstone laying in connection with a new prison in Toronto on October 25th, 1859, and a similar function at Hamilton on Victoria Day, 1860, when the cornerstone of Hamilton Crystal Palace was laid.<sup>14 p103</sup>

On Tues., July 23, 1863, the cornerstone of the new courthouse was laid by the Warden, Col. W.M. Wilson, under Masonic auspices. It was a great day for the town, one of the greatest in its history. The weather was ideal; the attendance from both town and country was enormous; the proceedings had all the glamour that the sublime ritual of the venerable Order could produce; the military display by the volunteer soldiers of the community was brilliant; the music was inspiring; the oration by Rev. Dr. Egerton Ryerson was of the highest type; and all seemed willing to

forget the calamity of the past in the joy of the present and the bright hopes of the future.<sup>37</sup>

On the 1st of July the first cornerstone was laid with Masonic honours, witnessed by a group of several hundred people. At 1 p.m. on Dominion Day 1876, the members of Grand Lodge were convened in special session in the Chapter Rooms of the Masonic Chambers, corner of Windham Street and Market Square (in Guelph) while other visiting Brethren and members of the Town lodges met in the Town Hall. After forming in procession at the Hall, the membership of the Craft marched to Speed Lodge and escorted the Grand Lodge members to the construction site. The procession was marshaled by Sir Knight J.W. Jessop of Guelph, P.W. of the Detroit Commandery, and was led by a cornet band. At the site the ceremony of the laying of the cornerstone concluded when the Grand Master then spread the mortar on the bed on which the stone had to rest, and gave the order for it to be lowered. At his command, the plumb, the square, and the level were applied to the stone, which was found to be true in all its parts. The Grand Master hit his gavel three times and declared the stone to be well made, truly laid, true and trusty.<sup>16 p15</sup>

This last item indicates that the final laying of the stone is to be done by the most senior mason present, and helps us to understand the controversy surrounding the laying of the cornerstone of the new Parliament Buildings in Ottawa.

In 1860 His Royal Highness, the Prince of Wales came on a visit to Canada. The Prince landed at Quebec, where he was joined by Sir John A. Macdonald. He was received politely, and then on by boat to Montreal where he opened the Victoria Bridge. He then went to Ottawa where he laid the Cornerstone of the new Parliamentary Buildings. All went well.<sup>58</sup>  
p86

But did it? An incident of the year 1860 is worth relating as it indicates the phase of opposition to which our brethren of Eastern Canada have then and since been subjected. H.R.H. Prince of Wales was touring Canada for the first time.

The Government authorities at Ottawa had arranged that on the occasion of his visit to the Capital, the Cornerstone of the Parliamentary Buildings would be laid, and it was understood that they were favourable to the Masonic Fraternity taking part in the ceremony. The Grand Lodge was duly summoned and assembled to that end, but in the meantime, the powerful influence of the *Roman Catholic Church* had been used to such an extent that the officers of the Masonic body were quietly told that their services could not be utilized on the occasion.<sup>55 p45</sup>

Masons were invited to take part in the ceremony but H.R.H. Albert Edward, Prince of Wales was to actually lay the stone. The Grand Master of the Grand Lodge of Canada, T. Douglas Harington took the position that *as a body*, the Craft could not be present; that unless to take a prominent part they could not appear publicly as Freemasons. The Grand Master sent a circular letter to all lodges explaining the disappointment and the situation. (This letter is included in the True Briton's No. 14, minute book.)<sup>25</sup>

Markham Union No. 87 held an emergent meeting on Aug. 29, 1860. The sole purpose of the meeting was to discuss and decide on the following motion which was passed. *That this lodge do not send any deputation to Ottawa on the occasion of laying of foundation stone of the new Parliament Buildings by H.R.H. Prince of Wales.*<sup>59</sup>

The general mailing from the Grand Master was received in Markham on Dec. 21, 1869.<sup>59</sup>

H.R.H., Arthur Albert, Prince of Wales was 18 years of age at the time and not a Mason. The dispute was not between him but rather between the Government of Canada officials and the Grand Lodge of Canada. But there is more to consider.

But the trouble that was brewing broke at Kingston. There, as in Eastern Upper Canada generally, the Loyal Orange Lodge was very strong and active. The lodges were determined to show their loyalty and to receive consideration equal to that already shown the Roman Catholic Church.<sup>8 p86</sup>

The Prince of Wales was still aboard ship in Kingston harbour, along with Sir John A. Macdonald. The Loyal Orange Lodge was not recognized in England at the time and the Prince would not go ashore if public displays of loyalty towards him by the Orange Order took place. Sir John went ashore to resolve things, but the Prince and his boat left both Kingston and the Canadian Prime Minister behind, much to his chagrin. This series of event raises questions. Why didn't historical writers mention the Masonic controversy in Ottawa, but mention the problems in Kingston with the Orange Lodge? Where was Sir John A. Macdonald in all this? After all he had been a Mason since 1844 and remained a Mason until his death in 1891? Included in his official papers are three letters about the visit of the Prince of Wales but these are about logistics and dress and not relevant to this discussion. It is interesting to note that the Prince of Wales, later to become King Edward VII, was Grand Master of the United Grand Lodge of England from 1874 to 1897.<sup>54</sup>

This incident (Kingston) showed the Crown's resolve to remain strictly neutral in the face of rabid provincial sectarianism.<sup>42</sup>

Masons were also loyal and wished to honour H.R.H. the Prince of Wales.

The report of Samuel B. Harman, D.D.G.M., Toronto District in the 1861 Proceedings includes reference to the cordial response of the Toronto Masons to my suggestion to raise a triumphal arch on the occasion and in honour of the visit of His Royal Highness, the Prince of Wales, under the immediate direction of the V.W.Bro. Storm, Grand Superintendent of Works, who prepared the design, aided by the contributions and hearty cooperation of the entire lodges and fraternity and an arch was erected on this auspicious occasion of appropriate design and beauty.<sup>2</sup>

There is a photograph on page 44 of *The History of York Lodge* which shows this arch with this caption below: *The great Masonic arch over King Street bespeaks the enthusiasm of the brethren of that time.*

The arch is about five stories high.

## **SOME INVOLVED BRETHREN AND THEIR ACTIVITIES**

Freemasonry certainly was active in the 1860's as we have observed, making a significant contribution to society. But little was reported by the newspapers in the small towns about Masonic activities, other than the social events sponsored by the local lodges. Why was this? Was it because they were doing nothing newsworthy? Was it because Masons were reluctant to tell what they were doing? Masonry doesn't get much coverage in the media today. Why not? Can we change this? Do we want to? How? Something else to think about.

The real contribution was not by the local lodges directly, but through their members. The heart of Masonry is in the hearts of its members. That's what Masonry really is. It's the men in it.<sup>31 p177</sup>

Much has been written about Freemasons who have been outstanding men in their respective realms of activities. A book written in 1959 by William R. Denslow entitled *10,000 Famous Freemasons* is indicative of the extent of the work of Freemasons. We are familiar with some outstanding Freemasons but not so familiar with others. Earlier we learned of the extensive involvement of Masons in the Canadian militia. The following Masons made significant contributions to society in their own way:

*Truman Pennock White.* Originally was a farmer but became very involved in business in the local village of Majorville (now Whitevale). Served on the Township Council for 20 years, 16 as Reeve and in 1861



was Warden of the County of Ontario. He owned a woollen mill, grist mill and sawmill. After a fire in 1882 he moved to Manitoba.<sup>22</sup>

*Daniel Matthews*. Master of Norfolk Lodge 10 in 1863-1864. On Tues. Sept. 28, 1869, H.R.H. Prince Arthur, son of Queen Victoria and Sir John Young, the Governor-General of Canada visited Simcoe. There was a procession, dinner at the Norfolk House Hotel, then the party assembled on the balcony of the hotel, where an address of welcome was read by Daniel Matthews, the Warden of the County.<sup>37</sup>

*A.J. Donly*, another Past Master of Norfolk Lodge, taught school in Merrickville before coming to Simcoe in 1857 where he taught in the public school. He was Superintendent of the Methodist Sunday School for 40 years prior to his death on March 19, 1908.<sup>37</sup>

*James Murison Dunn*, first Worshipful Master of Speed Lodge was headmaster of the Wellington District Grammar School, now the Guelph Collegiate Vocational Institute.<sup>16 pl</sup>

*James Spreight*. The Spreight Wagon Works was managed by Mr. James Spreight who was born in Markham in 1830 and attended school until 15 years of age. He then worked with his father, Thomas, in the old factory and learned the business. He was the first Reeve of the Village in 1873 and held the Reeveship for 10 years. He was High School trustee, Secretary Treasurer of the Township Agricultural Society and a member of the Masonic and Oddfellows lodge. He was active in the first Markham Fair in 1852. The records for 1852 are lost and the first official Markham Fair was in 1856. James Speight carried on the business from his father and it became at one time, the largest wagon industry in Ontario.<sup>62</sup>

*William Mercer Wilson*. There is a second bust of Wm. Mercer Wilson, executed in 1877 in honour of his long service as Chairman of the Board of School Trustees. It was originally in the Lecture Room of the Public School, later in the high school and at one time is said to have been in the Masonic Hall, now on the outside wall of Museum. The bust was done by Mr. Samuel Gardner, who had done a bust of Sir. John A. Macdonald just prior to 1869.<sup>45</sup>

*John Hart*, who was Worshipful Master of True Briton's No. 14 in 1862 was the publisher of Hart's Canadian Almanac and ran a book shop in Perth. He was also active in the militia.<sup>44</sup>

*Henry Groff*, master of Norfolk Lodge No. 10 in 1861-1862, was elected Grand Treasurer in 1869. He was editor and publisher of the Reformer from 1872 to 1881, ran a bookstore and was Registrar of Deeds for Norfolk County.<sup>51</sup>

*Donald McMurchey*, who was Worshipful Master of Markham Union

No. 87 Lodge six years during the 1860's. He was also Worshipful Master of Richardson Lodge, Stouffville in 1868 and 1869 at the same time he was Master of Markham Union. He was a farmer in Pickering Township and also a partner in a tannery in Stouffville.<sup>22</sup>

*Henry Ryan Corson* had many interests. He was a leading promoter of the first Markham Grammar School and a trustee. He was a promoter of one of the first telegraph lines in Canada--from Whitby to Markham. He was a shareholder in the Markham Plank Road Co. He was a director of the Speight Mfg. Co. He was a director of the East York and the Markham Agricultural Societies and secretary for a time. A strong advocate of the incorporation of Markham Village, Mr. Corson acted as clerk for many years. He was a Freemason, and the first member initiated into Markham Union Lodge. He was a staunch Liberal, and personal friends of leaders of that party and was a warm personal friend of Sir John A. Macdonald. He was editor of the Markham Economist from 1867 until his death in 1909. In 1860 Mr. Corson went to the Cariboo for the gold rush. When he returned he had \$35 worth of gold dust and a small nugget.<sup>62</sup>

*Sir John A. Macdonald* was initiated in St. John's Lodge No. 758 (English) on March 14, 1844. In 1856 he was appointed to represent the Grand Lodge of England near the Grand Lodge of Canada.<sup>56</sup>

His contribution to Canada was outstanding. What is intriguing is why his involvement with the Masonic Fraternity was not mentioned by historians of the period such as George Woodcock, Edwin C. Guillet, W.L.Morton or even by his biographer, Donald Creighton. Something else to ponder.

The last two are unsung heroes who shouldn't be.

*A Faithful Worker.* A member of Holly Springs Lodge, in Mississippi, who was 82 years old, and 61 years a Mason, who set type every day, and set apart one-third of his wages for the benefit of Masonic widows and orphans.<sup>17 p21 Nov.15,1867 edition</sup>

*Bro. Thomas Brooke.* Member of True Briton's Lodge and Clerk of the Town.<sup>44</sup>

In early 1864 the lodge was brought into disrepute by one of its members who was suspended and reported to the Grand Lodge. This situation resulted in the lodge ceasing to meet.<sup>25</sup>

In 1865 True Briton's was over 12 months in arrears and was to show cause why their warrant should not be surrendered.<sup>3</sup>

There were no meetings until 1869 when Bro. Thomas Brooke got the lodge together again and arranged a settlement with Grand Lodge.<sup>25</sup>

His successful efforts to get the lodge meeting again made it possible for True Briton's and Masonry to continue in Perth to this day.

Local Masonic lodges certainly played a role in the development of Canada during the 1860's, but what was that role? What was a Masonic Lodge in the 1860's?

The answer to these questions lies in the hearts of its members past and present, who have found within its walls something which satisfied a need, and from which they have got what they were prepared to give.<sup>57</sup>

That, I submit, was the principal role of the Masonic local lodges in the life of small communities in Ontario during the 1860's. I leave it for you to decide if, indeed, it is today still the role of Masonic lodges in Ontario.

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## **Dr. CHARLES DUNCOMBE HIS LIFE AND TIMES**

by the Late Bro. George E. Thorman  
(Presented by W.Bro. Donald L. Cosens)

The Heritage Lodge Annual Banquet  
Scarborough Masonic Temple  
January 29, 1997

### **THE EARLY YEARS**

Charles Spencer Duncombe, the oldest of five children of Thomas Duncombe and Rhoda Tyrrell, was born in Stratford, Connecticut on July 28, 1792. Within a few years the family moved to Stamford in Ulster County (in 1797 it became Delaware County), New York State. Several brothers of Thomas also settled in Stamford. The other children of Thomas and Rhoda were all born in Stamford: Elijah Eli in 1795, Huldah in 1796, David in 1802, and Rhoda Eliza in 1895. Family records indicate that the mother was well educated, had a knowledge of herbs and had learned native remedies from the Indians. She had a great knowledge of midwifery. She taught the children at home and brought both Charles and Elijah to the state where they qualified to teach school. All of her medical knowledge would have been passed on to her children. About 1812 Charles moved to Middleburgh in the adjoining County of Schoharie, a village about 35 miles northeast of Stamford, presumably to teach school. We do know that Elijah Eli taught school in Middleburgh in 1816.

In Schoharie County, on June 6, 1813, probably in the village of Middleburgh, Duncombe married Nancy Haines and in the next five years there were three daughters: Eliza June born 4 July, 1814; Rhoda Maria baptized 27 April, 1816; and Nancy Catherine born 7 December, 1818. What Charles worked at during the five years from 1813-1818, we do not know, but he may have taught school.

The year 1818 was a decisive one for Duncombe. First he joined the Masonic Lodge. On July 4, 1818 he was initiated and on July 9 he was passed and raised, in Hicks Lodge No. 305 in Schoharie village. The annual returns for 1818-1819 show that he paid the initiation fee of \$1.25 and the registration fee of 12 cents. The annual returns for 1819-1820 do not list Duncombe as a member. Secondly he enrolled in the College of Physicians and Surgeons in the City of New York. The course he took covered a three month term. No record of his graduation has been found

and it is assumed that he dropped out. At that time it was possible to practice medicine without a graduation certificate. Perhaps he did not have funds for further study, but more likely he felt that he knew enough to start his career, especially with the knowledge he had received from his mother. A journal she kept in St. Thomas from 1833 to 1841 indicates that she was frequently employed as a midwife and nurse.

In 1819 Duncombe came to Delaware Township in the London District and on October 5 appeared before the Medical Board at York and was found fit to practice Physics, surgery, and Midwifery, and received a certificate to that effect.

His sister Huldah and brother David accompanied Charles to Upper Canada. Records show that Huldah married Henry Shenick, a widower who lived on Lot 28, Concession 1, Westminster, on January 27, 1820.<sup>1</sup>

During the winter of 1819-1820 Charles Duncombe returned to Middleburgh to pick up his wife and three daughters. We are not certain when Duncombe first came to St. Thomas but it was probably about 1821.

In the Spring of 1822 Thomas Duncombe, the father of Charles, came to St. Thomas, perhaps accompanied by his second son Elijah Eli. Thomas died from spasms on October 13 of the same year and was buried in the St. Thomas Churchyard.

During the winter of 1822-1823 Charles and Nancy, and Huldah and Henry Shenick went to Delaware County, New York and brought back to St. Thomas their mother Rhoda Duncombe and their youngest sister Rhoda Eliza. All members of the Thomas Duncombe family were now in Upper Canada.

On August 21, 1823 Rhoda Duncombe wrote to her brothers (the Tyrrells) in Ohio. This letter turned up only a few years ago and has been invaluable in clearing up details about the family.<sup>2</sup>

Charles Duncombe must have moved to St. Thomas between 1820 and 1822. His mother's letter states that he is making a good income from medicine. "I have been to Charles's almost four weeks, he has never been home yet: he has been called first one way then another, once in the time (he) was sent for 100 miles: came back within 20 miles of home; then had to go about 50 or 60 miles off again. Elijah begins to practice some".

This brings up the question of the relationship between Dr. Duncombe and his wife Nancy. On May 21, 1822, in St. Thomas, a son Charles Henry Duncombe was born, he being the fourth child of the marriage. At that time Nancy Duncombe was 30 or 31. The fact that

there were no more children, unlike most marriages of that time when there was a child every two years, may indicate that the marriage was not a happy one. In a letter written by Colonel Talbot after a visit of Dr. Duncombe, Talbot states: *as for Dr. C. Duncombe he has got a frightful wife, and is as often as he can be, on distant calls.*<sup>3</sup> Whatever was *frightful* about his wife -- looks, temper, character, personality, we do not know, but the remark seems to indicate that the marriage was not congenial, to say the least.

It is interesting to note that his brother Elijah E. Duncombe received his degree as Doctor of Medicine from Fairfield College dated February 1, 1831, and his certificate from the Medical Board at York in April 1831; David received his certificate from York in 1828. Both had been practicing medicine for many years: Elijah in St. Thomas and David in St. Thomas and Norfolk. Elijah did take some courses in Fairfield in 1829 and he, as well as David, studied under the aegis of their brother.<sup>4</sup> Both Elijah and David practiced medicine successfully until they died, Elijah in 1870 and David in 1887, despite having followed the apprentice method of learning while one practiced.

### THE MASONIC CONNECTION

The earliest Masonic Lodge in this area was Southwold No. 14 chartered between August and December 1799 by the Provincial Grand Lodge of Upper Canada [1792-1822]. After 1801 the name was changed to Howard No. 14. It presumably met some place in the north part of Southwold Township at or near the Thames River. The first Master was James Fleming who claims the distinction of being the first white person to settle (in the Township of Aldborough), in what is now the County of Elgin, just 200 years ago, in 1796.

There are references to Southwold Lodge in returns to the Grand Lodge from 1799 to 1805 and visitors from the Lodge are noted in the minutes of Zion Lodge No. 10, Detroit. John Ross Robertson in *The History of Freemasonry in Canada* notes that "It has always been understood that his Lodge favored the Schismatic Grand Lodge at Niagara (1802-1822)".

The earliest Masonic Lodge in St. Thomas was chartered March 20, 1818 with Mahlon Burwell as the first Master. His original Lodge was No. 9. The original certificates and an undated statement by Charles that *Mr. Elijah E. Duncombe has studied Physics, Surgery, and Midwifery under my care for seven years* are in the pioneer Museum in St. Thomas, Township of Bertie in the Niagara district, and because he had joined a

Masonic Lodge he was expelled from the Quaker Meeting. Lodge No. 9 is believed to have adhered to the Schismatic Grand Lodge and St. Thomas Lodge No. 30 was the last lodge to be chartered by the Schismatic Grand Lodge of Niagara. We have no written minutes of Southwold No. 14 but we do have fragments of records of St. Thomas No. 30 from 1818-1822. The original Charter still exists. Lodge No. 30 ceased to operate after 1822, in part because the Treasurer absconded with the funds.

Already a Mason, Duncombe was a prime mover in forming Mount Moriah Lodge in Westminster (now London) in 1820 and he was its First Worshipful Master. Instead of asking St. Thomas Lodge No.30, a Lodge within a 25 mile radius, for recommendation to form, as was customary, Mount Moriah, asked Union Lodge No. 24 at Dundas to provide such formality. By this time Union Lodge of Dundas, (which had originally been warranted by the Schismatic Grand Lodge at Niagara), had accepted the principles set out by the Kingston Convention and the brethren (of Union Lodge) in their letter of recommendation stated that *it was absolutely necessary that a Lodge should be established (at Westminster).....there being no regular Lodge within twenty-five miles of the said place*. In effect Dundas Lodge was stating that St. Thomas Lodge No. 30 was an irregular Lodge, and thus ignored it entirely.

The first officers of Mount Moriah Lodge were Charles Duncombe, Worshipful Master; William Putnam, Senior Warden; and Gardner Myrick, Junior Warden. Among the members was Henry Shenick, Duncombe's brother-in-law.

Although Duncombe had moved to St. Thomas by 1822, as far as we know, he never visited St. Thomas Lodge No. 30. After this Lodge failed there was no Masonic Lodge in St. Thomas until 1853 when St. Thomas Lodge No. 232 was chartered by the Grand Lodge of Ireland.<sup>5</sup> It is important to note that the Provincial Grand Lodge was not asked to sponsor St. Thomas Lodge No. 232, an indication that there was still some very bitter feelings about the Provincial-based Lodges controlled by the Grand Lodge of England. John Ellison in 1855, became the only member of the 1818 Lodge to join the new Lodge. Ellison had been a member of Middlesex Lodge No. 211, G.R.I. in Port Stanley since its formation in 1851.<sup>6</sup>

In 1822 at the organizational meeting of the Second Provincial Grand Lodge under R.W.Bro. Simon McGillivray, the Provincial Grand Master, Duncombe was refused admittance. He pressed his position and stated that as a *Past Master of an American jurisdiction*<sup>7</sup> he should be



allowed entry. He eventually gained admittance.

James Fitzgibbon in a letter to the London Gazette of November 18, 1837 states: *Mr. Duncombe was a Brother Freemason of mine. He assisted me in organizing the Grand Lodge in the Province, some 12 or 15 years ago and we have frequently sat in Lodges together.* Fitzgibbon became the Deputy Provincial Grand Master of this newly formed Grand Lodge and he also served as Clerk of the Legislative Assembly for many years. By 1837, Duncombe and Fitzgibbon were political opposites.

### THE TALBOT DISPENSATORY

John Rolph (1793-1870) of Thornbury, Gloucester, England, well known to Canadians almost from the time he arrived in 1812, was to have a great impact on the life of Charles Duncombe. Rolph first settled in Norfolk County but shortly thereafter, on the urgings of Colonel Talbot, moved to Southwold. He served in the War of 1812 and from 1818 to 1821 returned to England for further education. While there he qualified as both a doctor and lawyer, and returned to St. Thomas in 1821 to follow his profession in medicine.

The careers of Rolph and Duncombe were to be strangely paralleled. They were both intelligent and well informed, and both were Reformers. Up to 1824 the representatives from Middlesex had been Tories. Mahlon Burwell, strongly supported by Colonel Talbot, had been elected several times.

In 1824 Rolph and Duncombe suggested to Colonel Talbot that he become the Patron of the Talbot Dispensatory, a school for medical instruction. An advertisement in the Colonial Advocate of August 19 and Rolph's undated letter to Colonel Talbot announcing the Dispensatory proposition, are the only evidence that the Dispensatory ever existed.

Despite the fact that the Talbot Dispensatory had no continuing history and no known graduates, this phantom school holds the reputation of being the first medical academy in Upper Canada.<sup>8</sup> These two doctors, John Rolph and Charles Duncombe, were certainly well qualified to be teachers -- between them they had few equals in the province. Duncombe did teach his two brothers and.

His friend Archibald Chisholm who became the first doctor in London.<sup>9</sup> Most historians feel that Rolph was promoting the Dispensatory as an electioneering ploy in the 1824 election. If that was his true aim, it was successful because Rolph and John Matthews, both Reformers defeated Mahlon Burwell who had represented this area since 1812.

## EARLY POLITICS

In 1828 Duncombe left St. Thomas and moved to Oxford County. No reasons have been given for the move, but he may have decided that Oxford offered more opportunities. His family responsibilities had lessened considerably. David had left for Norfolk County in the mid-1820's, and Dr. Elijah was well established in St. Thomas. His youngest sister Rhoda Eliza had married William Russell on January 10, 1825 and his mother had married Samuel Garnsey on June 23 of the same year. The Talbot Dispensary had stopped operating, if, it had ever started, and Dr. Rolph and John Matthews had been re-elected in 1828. There was no apparent opportunity for a political career in Middlesex. Whether this was a factor in prompting his move is conjectural, but Duncombe did throw himself into the political arena, at the first opportunity, in 1830, and was elected to represent Oxford. Mahlon Burwell and Rosewell Mount, both Tories, were elected in Middlesex.

The period from 1830 to 1837 was a constant, but optimistic struggle for the Reformers against the Family Compact. The central point was to transfer Duncombe.

The right to determine how taxes were spent and the power to legislate from the appointed Legislative Council and give them to the elected Assembly. No member worked harder than Duncombe to attain these objectives. He was chairman of many committees.

In letters of 1834 and 1835 to his brother Elijah he gives examples of his work and discusses his life in Toronto. In his letter of February 7, 1835 he states: I am completely occupied during the day in the house and on committees and am required to write bills, reports, addresses, resolutions, and motions, almost all night, to be prepared for tomorrow, so that I have no time that I can call my own.

I have taken a house at 25 Richmond Street in Toronto where Maria, Catharine, and Charles live with me. We have an old servant woman and live very plain, and I think some cheaper than to board out, yet the expenses are considerable -- house rent and firewood exceed a dollar a day, then everything is as very dear. It is interesting to note that his wife is not with him, but perhaps it was because he felt that he could give the children a better education in Toronto.

But as busy as Duncombe was, it was soon to get worse. On April 10, 1835 the Assembly established a select committee to examine and investigate lunatic asylums, prisons, and school systems. The committee consisted of three doctors: Duncombe, Thomas David Morrison, and

William Bruce. Duncombe did all the investigation during a tour of the United States and it was he who wrote the report on education which was presented to the Assembly in February, 1836.

His reports were forward-looking and a model of common sense for a country such as Canada where lunatics were jailed, where criminals were flogged, and young-offenders were treated like hardened criminals. Though passed by the Assembly on April 4, his report was rejected by the Tory-packed Legislative Council. Many of his reforms for asylums, penitentiaries and the school system were introduced in later years, but Duncombe received little credit except from Egerton Ryerson who acknowledged his debt to Duncombe when in the 1840's he laid the foundation for the education policy for Canada West that lasted until 1871.

In the winter of 1835-1836 Duncombe was foremost in a group of Western Ontario Masons who met at London to establish an independent Grand Lodge in Upper Canada. Evidently the Kingston Convention which had issued the warrant for the formation of Mount Moriah Lodge and its successor, The Provincial Grand Lodge under Simon McGillivray, had ceased to give the leadership -- which the members believed was necessary. The Grand Lodge was formed and Duncombe was elected Grand Master (and his brother Elijah was elected Grand Registrar), but before being installed, Duncombe became embroiled in a struggle with Francis Bond Head, the newly-appointed Lieutenant Governor of Upper Canada. Because of the Rebellion and the political situation in the province the plans never materialized and nothing more was heard of it.

Bond Head was a very strange choice: a man without tact or any experience whatsoever in governing a colony. He had inherited in the election of 1834, an Assembly that had, for the first time, a majority of Reformers. With the bull-headed obstinacy and stupidity, which were characteristic of him, Bond Head dissolved the Assembly and called an election for June 1836, and contrary to constitutional law he took a very active part in the election and pointed out strongly that a vote for the Reformers was a vote against the Monarchy.

The election was a crushing defeat for the Reformers who elected only 18 members to the Tories 44. Six of the 18 Reformers were from the London District: Elias Moore and Thomas Parke in Middlesex; John Rolph and David Duncombe in Norfolk; Robert Alway and Charles Duncombe in Oxford. The only Tory in the District was Mahlon Burwell, elected in London.

The Reformers chose Duncombe to go to England and lay their

complaints about Lieutenant Governor Bond Head's unorthodox and unconstitutional behaviour before the Colonial Secretary, Lord Glenelg. Lord Glenelg refused to see Duncombe personally, which must have been a devastating blow to him. Although he had crossed the ocean to present the Reformers' case, all communication with Lord Glenelg was by letter.

He had no recourse but to return home where, upon arrival, he received the sad news that his only son, Charles Henry age 14, had been killed by a fall from a horse on August 13, 1836.

### TOWARDS REFORM<sup>10</sup>

The death of his son, the failure of his mission, and the refusal of Lord Glenelg to see him personally were all heavy blows for Duncombe, and consequently he took little active part in the Assembly. The Reformers were split into divisive camps. Some wanted to pursue reform by constitutional means but others were willing to take stronger measures against the Lieutenant Governor. Duncombe was reluctant to foment rebellion despite his conviction that the Colonial Office had no sympathy for Reformers. Baldwin was determined to avoid any kind of armed conflict, but William Lyon Mackenzie, the Reform leader, was leaning more and more to active revolt.

During the spring and summer of 1837 the Reformers held meetings to protest Bond Head's actions and plan what they would do. In the fall the meetings became more virulent. During September there were several meetings beginning with one at Sodom (Norwich) in Oxford County, on September 2 led by Eliakim Malcolm of Oakland where an *enthusiastic crowd endorsed the declaration of the Reformers passed at a meeting in Toronto* at Doel's Brewery on July 28.

The next meeting was on September 9 at Sparta. Here the members, many of whom were armed, passed a series of resolutions concerning the reforms they wanted. David Anderson proposed the dangerous resolution that *to preserve peace and defend Her Majesty's subjects from assassination, it is absolutely necessary to form armed associations, and determinedly oppose force by force whenever our people are attacked in the peaceful exercise of their undoubted rights and privileges.*<sup>11</sup>

The Reformers met again at Richmond in Bayham Township on September 23. The Tories decided to hold their own meeting led by John Burwell, Doyle McKenny, and Henry Medcalf, all members of the Second Middlesex Militia. They met earlier than the Reformers, and declared their loyalty to the Government. The Reformers at their meeting passed the usual protest resolutions and then retired for refreshments to



the same inn as the Loyalist supporters. A melee occurred after which the Tories had a magistrate read the Riot Act. Charges were laid but they never came to court because the Rebellion erupted. There were also several protest meetings in London.

During the entire summer and early fall of 1837 Duncombe was not present at the Reformers protest meetings. The meetings in Oxford, on November 2 and November 16, were the first which he attended and addressed.

### THE ABORTIVE REBELLION

Duncombe has been called *the reluctant rebel*. He wanted reform but was really opposed to military action. There is no evidence that Mackenzie and Duncombe had concerted plans to follow or had planned simultaneous uprisings. Actually there were two separate uprisings. Mackenzie spent the months of October and November organizing a revolt in the Home District, and he alone picked the date of December 7 to march down Yonge Street and take over the government and arrest Bond Head. Rolph had tried to persuade Mackenzie to launch his attack earlier when Toronto was defenseless because Bond Head had sent all the British Regulars to Quebec to aid the Governor there to put down the Lower Canada Rebellion. There were lots of weapons in the arsenal in Toronto but only a few men to guard them.

On December 5, at six o'clock in the evening in pitch black darkness Mackenzie and seven hundred rebels marched down Yonge Street and met a detachment of Sheriff Jarvis and twenty-seven riflemen who fired a volley from behind a fence (where Maple Leaf Gardens is now located). Mackenzie's group fired a volley in return and both sides retreated. The opportunity for an easy capture of Toronto would not come again. It is not surprising that the action has been compared to a comic opera. On December 6 John Rolph left for the United States because he knew he would face arrest.

On December 6, Mackenzie took no action and many of his men drifted away. By December 7 the Loyalist Militia which had poured into Toronto now outnumbered the rebels. They advanced up Yonge Street and attacked Montgomery's Tavern, the rebel headquarters. Mackenzie's forces were dispersed in a very short encounter. All of Mackenzie's men fled who could. That night posters were printed offering a 1000 pounds reward for Mackenzie.

The first news of the Rebellion in Toronto that reached the London District was that Mackenzie was successful and this report gained

remarkable credence throughout the area. Another rumour was that Duncombe and other leading reformers in Oxford were to be imprisoned. Duncombe decided that he must raise a force in his own defence. He, himself, raised troops from Norwich, and Eliakim Malcolm and his brother raised rebels from Oakland and Bayham. About 50 rebels assembled from Sparta and Port Stanley to march to Oakland on December 12, and after a hard march arrived at Scotland on the evening of December. There they joined the four to five hundred who had gathered in Oakland township. The rebels had no aims or definite objectives, and they soon received the very bad news that Colonel Allan MacNab was in Brantford with 300 Militiamen and he was expected to march on Oakland on the fourteenth. Also the false rumours about Mackenzie's victory had been replaced by accurate reports of the crushing defeat the Reformers had suffered in Toronto. In addition the fact that there was no support from London and St. Thomas was a disappointment. What Duncombe did not know was that Colonel Askin of London had raised a party to go to St. Thomas and pick up more volunteers from the Third Middlesex Militia. This group arrived at Oakland, 167 strong at 12 noon on Thursday, December 14 to find that the rebels had left. The Port Stanley and Sparta rebels left Scotland in the late evening of December 13 to make their way home. Colonel Askin's party arrested many of them.

It was very easy for Duncombe to decide that the odds were too great. The rebels retired to Norwich, men deserting on the way. At Norwich it was reported that Duncombe advised his dejected and frightened rebels to go home and lie low. It is known that that was the private advice he gave to a number of rebels. Duncombe felt that only officers and leaders would be prosecuted.

Early on the morning of December 14 he galloped westward hoping to reach Michigan and safety. It is interesting to note that on December 13 when Duncombe was in difficulties in Oakland, William Lyon Mackenzie was safe on Navy Island in the Niagara River and had listed the names of his Provisional Government of Upper Canada, one of whom was Charles Duncombe. There was no evidence that Duncombe and Mackenzie had ever met and laid plans.

### THE ESCAPE

From Norwich Duncombe fled westward. There is no definite accurate account of the route he took or when he arrived in Detroit. His daughter's account written in 1898 when she was an old lady states that

he left Norwich in Quaker dress and that he fell through the ice crossing a pond and was compelled to seek refuge in a house not knowing what his reception would be, but fortunately they took him in and he spent a comfortable night in bed.

Most authorities state that he spent several days in the woods, moving only at night, afraid to light a fire and suffering greatly from the cold.

Outside of his daughter's statement, the printed records of Duncombe's escape are based on the accounts of the descendants of the Shenick family in London or the David Duncombe descendants in Norfolk.

Most sources say he spent one night at Mr. Putnam's at Nilestown,<sup>12</sup> a political friend and a Mason. Putnam was a confidant of Duncombe and was probably a brother of William Putnam who was elected Deputy Grand Master of the proposed Provincial Grand Lodge of 1835-1836. One or two nights later, he turned up at the home of his sister, Huldah Shenick, near London. At first she did not recognize him because his hair had turned white. That night he slept in a bed but early in the morning he was hidden in the barn and was kept there for up to a month. His meals were taken out to him when chores were being done. A friend of Duncombe's, Charles Goodrich Tilden, came from Amherstburg to see his sister, Mrs. Hitchcock, who lived on Hitchcock street (now Maple street) in London. Tilden knew that Duncombe had not been caught and he called on the Shenicks to find out if Duncombe was there. He suggested the scheme of disguising Dr. Duncombe as a woman and driving him to Detroit. He also suggested that the twelve year old son of Solomon Shenick, the brother of Henry Shenick, be taken along. Another author suggests that Mr. Tilden and Duncombe's sister, Huldah Shenick, and her nine year old daughter comprised the party. The first alternative sounds the most plausible. C. O. Ematinger in his book, *The Talbot Regime*, states that the sleigh carrying Duncombe crossed the ice at Sarnia. Jean Waldie in *Brant County, Volume II*, has the party crossing at Marine City, and John C. Higgins (a descendant of Henry and Huldah Shenick), in an address given before the London and Middlesex Historical Society in 1964, states that they crossed at Windsor.

Some accounts say that the soldier who guided the sleigh half way across the river was rewarded with a tip and that Duncombe shouted out: *Tell your commander you have just piloted Dr. Duncombe across the river.*

The Higgins account also states that when the sleigh reached the

American side, Duncombe shouted, *I'm free! At last I am free! and the Tories be damned.* It seems improbable that Duncombe would have jeopardized the safety of the party who had to return to Canada, because the news would spread rapidly in both countries that Duncombe had escaped and the sleigh driver would be questioned closely when he returned. Being afraid that the young boy might break down under questioning, they decided to leave the boy with a family friend at Lexington, Michigan.<sup>13</sup> This meant a sleigh trip about half as far as the trip from London to Detroit. Only the Jean Waldie account does not have Duncombe make his spectacular statement. Ermatinger's book was published in 1904 and his source was the Shenick family in London. Higgins' account was written in 1964 and his source was the Shenick family. Waldie's account was written in 1938 and her source was a descendant of Dr. David Duncombe.

### ANTICLIMAX

Duncombe and Mackenzie and others of the escapees spent the next few years in trying to stir up Americans to raise troops to invade Canada. None were more indefatigable than Duncombe. The first document we have is a Duncombe letter dated February 24, 1838, sent to the Monroe (Michigan) Gazette describing the invasion of Canada. *Brigadier General Donald McLeod*<sup>14</sup> landed in Upper Canada with arms, cannon, baggage, and munitions of war, at 1 o'clock this afternoon. This force amounted to about 300 men and they had invaded Fighting Island in the Detroit River. Militia forces (the Essex and some from Middlesex) and the British 32nd Regiment under Major Townsend attacked on February 25. Colonel John Prince of the Essex Militia reported on the action:

*At ½ past 7 we marched over the ice to attack the Enemy. They were about 300 in number, and before we got half way across they fled before us like hill-sheep dogs. We took 1 prisoner, 1 gun, some small arms and swords, a drum, and some ammunition and Provisions. Got home by 1 very much tired.*<sup>15</sup>

This was the only military action in which Duncombe personally ever took part. Even before he reached Detroit an attack had taken place. The Schooner *Anne* under the command of Dr. Theller ran up and down the river near Amherstburg and fired shots into the town. On the evening of January 9 the *Anne* was making its run, but, firing from the shore caused the helmsman to abandon his post (or wheel) and run below deck, and the ship grounded with the deck inclined toward the shore preventing the crew from firing their canons or protecting themselves from rifle fire.



Consequently the vessel was easily taken and the crew were captured. Casualties were: one killed, eight wounded, and 12 captured. The prisoners included two of the rebels from Port Stanley who had marched to Oakland: David Anderson who died of wounds within a few days of his capture and Walter Chase who later escaped from the London jail in August 1838. The leader, Dr. Theller, was taken to the Quebec Citadel from whence he escaped and was back in Detroit in time to support the attack on Windsor in December. Dr. Theller later gained some fame for writing a book on his short inglorious military career.<sup>16</sup>

The *Anne* had a large supply of muskets and ammunition which were very useful to the poorly armed local militia. The prisoners were escorted to London by men of the St. Thomas Troop of Cavalry.

During the month of February, from Detroit, Duncombe himself issued three proclamations promising land and money to all residents of Upper Canada willing to enroll in the Patriot cause. Raising money and arms are always the main difficulties faced by a promoter of an invasion.

### THE HUNTERS LODGES

In 1837 a new secret body called *The Hunters Lodges* or *Patriot Hunters* was formed. This was a secret society formed solely to promote Canadian independence from England.

Duncombe quickly realized that this organization should be promoted. In June, 1838 he was speaking to large audiences at the courthouses in Cleveland and at other places in the near vicinity wherever listeners were to be found, railing against monarchical institutions as having no place on the North American continent, and agitating for an independent republic for Upper Canada.<sup>17</sup>

A convention of 160 delegates from Hunters Lodges in the west met at Cleveland on September 16-22, 1838. Duncombe attended and introduced a banking scheme to finance the Patriot cause and a government in exile was formed for the new Republic of Upper Canada.<sup>18</sup>

On October 27, 1838 Duncombe was in Lockport, a hot bed of the Hunters Lodges, and wrote to Doctor Thomas D. Morrison, his co-rebel friend in exile from Toronto. Morrison must have joined a Hunters Lodge because Duncombe's letter begins, I understood that you have found some difficulty in remembering the *obligations so I have sent you a kopy*. He gives him the secret code of the Hunters which is to be used in communication between members. The code had symbols for 24 letters. C and J were omitted. Thus, Charles Duncombe's name was spelt, Kharles Dunkombe.

Duncombe also informs him that they expect to cross into Canada on the first day of the next month (November). This refers to the expedition against Prescott which took place November 16, 1838. It was a disaster for the Patriots.

Another Hunter scheme planned from Cleveland, and led by Lucius V. Bierce was to make an attack on Windsor. Bierce wanted to wait for more men to arrive but was shamed by taunts of cowardice into making a premature attack. On the morning of December 4 he seized a steamboat in Detroit and with several hundred men crossed the river to attack Windsor, which was easily captured. The attack was repulsed. Twenty-seven of the invaders were killed, including William Putnam, Duncombe's long-time friend and fellow Mason. Twenty of the attackers were taken prison and five were shot on the orders of Colonel John Prince.

In December Duncombe wrote to the American President, Martin Van Buren. The letter was published in three issues of the Lockport Freeman's advocate between December 7 and December 28. Only the copy of December 28 exists. In this letter Duncombe argues that the American President should not enforce the Law of Neutrality and should not interfere with the efforts of men like himself and American Patriots who were trying to raise money and arms to rescue the Canadians from an illegal government.

The constant efforts of people like Mackenzie and Duncombe and the willingness of the Hunters Lodges to raise funds and arms to raid Canada kept the population in Upper Canada in a continued state of apprehension during 1838 and 1839. The brief summary listing the attacks in 1838 are proof of this. But as well as apprehension there was the heavy cost of raising and maintaining troops.

The St. Thomas Troop of Cavalry was embodied on January 2, 1839. It was formed by Captain James Ermatinger from Montreal who was working for his uncle, Edward Ermatinger, in St. Thomas at the time the Rebellion broke out. On January 3, the troop was ordered to the Western frontier where it stayed until April 24 and then returned to St. Thomas. On March 3 it took part in a charge across the ice at Pelee Island to disperse an American force that was threatening to invade. The troop was called out again from July 1 to July 6 and again on October 24 at which time they remained on duty at London and St. Thomas until April 30, 1840, a period of twenty months service.

The Middlesex Militia Regiments were also called out for duty. The three main regiments were the First, Second, and Third commanded by

Colonel Thomas Talbot, Mahlon Burwell, and John Bostwick. Normally, the Militias were called out one day a year for training. Consequently, when they were called out in an emergency they were not trained and many of their officers were old and inefficient. In 1825 Charles Duncombe had been appointed Surgeon of the Second Regiment; but in 1837 Colonel Burwell still had John Rolph listed as a Major and Duncombe listed as a Surgeon despite the fact that both men had left the area years before. However, Burwell ran an efficient regiment unlike John Bostwick who was short of officers because the Adjutant General at Toronto had failed to list his slate of officers in the Gazette.

A fourth regiment was formed under Colonel Thomas H. Ball. It was raised in London and the other three regiments were to supply 200 men each for his unit. Only Colonel Burwell was able to fulfill that obligation. Colonel Bostwick could not supply any men. Also the Militia had to supply detachments at Port Stanley, Port Burwell, Port Talbot, and St. Thomas.

### AFTERMATH

From 1838 to 1841 Duncombe's efforts to support the Hunters Lodges to raise funds, and to enlist the sympathy and support of American political figures of both the local and national scene had been to no avail. For three years he had been a frequent visitor in Lockport, Cleveland, and Detroit and other cities and towns on the American shores of Lakes Erie and Ontario.

In 1841 he published in Cleveland, Ohio, a 536-page book entitled *Duncombe Free Banking, An Essay on Banking, Currency, Finance, Exchanges and Political Economy*. A copy of the book with letters of explanation were sent to the United States Congress, and in particular to Daniel Webster.

The book advocated the establishment of a Federal Bank which was to control the issue of money and to oversee the State Banks so that credit was more readily available. It would appear that this publication was his last effort in the Patriot cause.

He settled for most of the forties in Rochester. He is listed in the directories from 1844 to 1848 but it is known that he was there in 1842 for he writes a letter to his son-in-law, John Tufford, dated June 13, 1842, which begins, *On my return to this place (Rochester) from New York.*<sup>19</sup>

In this same letter Duncombe gives Tufford some advice on the education of children. It reads very much as if it were written in the

1990's. It shows how modern his ideas on education were.

The inductive system is no doubt the true system of education. Don't restrain them (children) by fear. Fear is a degrading passion. If they do wrong, reason with them, show them their errors.

Let them see every thing. Let them observe the trees of the forest, and the flowers and grass of the field, they all contain instructions, let them ask as many questions as they will. If their questions puzzle you a little to answer, refer them to their dictionary or some other authority. Books with pictures are best for children. I would learn the things - then words - and how to spell them at their leisure - I would not restrain them from making a noise let them play and holler as I could and as much as they will let them commit to memory as much as they can. The memory may be made as good as you desire it. Only see all you can see, and begin the improvement of the memory by asking over and over to describe what they have seen, next what they have heard. What you have told them of the different kinds of timbers, cattle, hogs, horses, sheep, fowls, birds, fishes. Everything they see they should describe. Help them constantly every day, and they will soon be able to tell a long story. It is all done by talk.

In 1843 Duncombe petitioned for a pardon from the Canadian Government stating *that he had never sought the separation of Upper Canada from Great Britain and that he had raised the standard of revolt only to prevent his own arrest.* He returned to Canada in 1844 and 1846 but unlike his friends Dr. John Rolph and Dr. Thomas David Morrison he did not return to stay. His visits were primarily to settle business accounts and finalize land transactions.

Why didn't he stay? Perhaps he felt that he would have a more successful future in the United States. He may have asked his wife to move to the States and she refused. From letters he wrote to his brother Elijah in 1839 and to his daughter, Eliza Jane and her husband in 1842 and 1846, he makes no mention of, nor reference to, his wife, Nancy. We do not know whether his decision not to stay in Canada was based on his wife's refusal to accompany him to the States or because their relationship had become absolutely incompatible.

We know that Duncombe was in Philadelphia in 1846, attending medical courses at the University of Pennsylvania. In his letter dated January 29, 1846 he writes to his daughter, Eliza Jane Tufford, *I am up until 11 or 12 o'clock every night and engaged with my pen by 5 or 6 in the morning constantly. Then I visit hospitals, clinics and lecture with Dr. Shenick from 9 to 2.* He goes on to say in the same letter - though not



apparently complaining: *Few men have spent so long a life with so little leisure as myself.*

In both letters of 1842 and 1846 he discusses his business affairs. John Tufford had power of attorney to act for him.

### THE LAST YEARS

Duncombe left the Rochester and Lockport area in 1847 or 1848. He was listed in the Rochester directory for 1847-48 but not in the 1849 directory. He bought property in Lockport in 1847. California references put him in Sacramento in 1849, but, the first definite reference is in the 1850 Census of Sacramento which lists his household as follows:

Duncombe, Charles M.D. Age 54 Born Conn Duncombe, Lucy Age 39 Born New York Jackson, Ford Age 18 Born Indiana. His listing of assets was \$85,000 which for that time placed him in a very high financial state.

Opposed to the above is the following information from the 1851 census of Brantford Township, Ontario which listed the household of John Tufford and his wife, Eliza, Duncombe's oldest daughter. The family consisted of eight children ranging in age from 1 to 17, and Nancy Duncombe, Charles' wife age 60, born in the United States.

The only conclusion one can deduce is that Charles Duncombe was living in sin, as well as being a very rich man.

On November 4, 1850 he purchased for \$5,000 a property very close to what is now the present state capitol building in Sacramento. In 1852 and 1854 he purchased further lots in the same area for \$2,500 and \$1,600. He was elected to the town council in 1851 and as usual he practiced medicine; in 1852 he took a partner, Alexander B. Nixon, who later held many high medical positions in Sacramento. He helped to found and was the First Master of the fourth Masonic Lodge to be formed in Sacramento - Washington Lodge No. 20.

Despite his affluence as shown in the 1850 census and his purchases of property in Sacramento, a bad investment soured his future. In a cordial letter to John Rolph dated Sacramento, January 10, 1853 he states, "I loaned the Ural Quarry Mining Company my money, over twenty thousand dollars, with which I intended to have returned to Canada, the company failed with the other Quarry Mining Companies and I have paper for over twenty thousand dollars for which I cannot realize \$200 -- I took the works for security at last and by some hook or crook they saddled me with the (debts) of the Company. I am doing a good business and could in a year or so recover again. Yet the blow fell

heavily upon me. I have determined to return to Canada as soon as I should have what money I should need so I have not appointed an agent there to attend to my business." He did not *recover again*, and his financial status declined over the next few years.

Life, however, was not all downhill despite the decrease in his financial worth. The Sacramento Bee announced in the issue of March 19, 1858 that a son had been born to Doctor Duncombe. No date of birth is listed. Lucy Duncombe, the mother would have been 41 years old. There must be some errors in the census records. Lucy's death certificate shows her age in 1899 as 84 years, 2 months and 12 days. This would make her 41 when her (presumably first) son was born. The census records of 1850 and 1860 show her as 39 and 46. The 1850 census should show her age as 35.

He was elected to the State Legislature in 1858; however his seat was declared vacant on January 22, 1859 because he was not a citizen. He was re-elected on March 2, but was declared to be ineligible on March 8, 1859. Following this he became a naturalized citizen and was elected and served in the 1863 Assembly. He was never defeated in any election he contested, in Upper Canada or the United States.

He must have sold his properties in Sacramento, and purchased a ranch at Hicksville. According to his obituary he made this move about 1856.<sup>20</sup> In 1862 and 1863 he purchased additional acreage to rationalize his boundaries for a total cost of \$1,374.

The 1860 census locates the ranch in Sacramento County, Dry Creek Township and lists the family as follows:

Charles Duncombe	age 68	Physician Born Conn
Lucy Duncombe	age 46	Born N.Y.
Wm. Duncombe	age 2	Born California
Huldah Millard	age 43	Born N.Y.

One female servant and three farm labourers were listed as members of the household.

The value of Duncombe's real estate was listed as \$10,000 and his personal estate as \$4,000, making a total worth of \$14,000, a considerable drop from the \$85,000 valuation shown on the 1850 census. Huldah Millard was the sister of Lucy. Where she came from or when she first joined the household is unknown.

In 1861 he is in correspondence with Henry J. Morgan who was planning to publish *Sketches of Celebrated Canadians*; Duncombe suggests that he (Duncombe) is worthy of inclusion in the book, and that

he will write the story of his escape but would suppress the names of friends and foes for reasons that to you will appear obvious. Morgan's book was published in 1862 and neither Duncombe nor Rolph were included. It would have been most interesting to hear the story of his escape in his own words.

Shortly before his death, Duncombe suffered a sunstroke which paralyzed him for a time, but he did not make his will until September 26, four days before he died on October 1, 1867. The will is an interesting document. Because he was paralyzed his signature had to be signed by one of the witnesses. The will appointed his wife as executor and as guardian for his son. The estate was to be equally divided between his wife, Mrs. Lucy Millard Duncombe, his son William A. Duncombe, and his wife's sister Miss Huldah Millard giving one third to each.

The probate papers show that the total estate amounted to \$7,175.18. One half of the estate went to the wife and the other half was split between the three beneficiaries. The son received \$1,695.86 in gold coins and Huldah received \$1,165.86 in dollars. The estate was relatively small when compared with the 1850 and 1860 census valuations.

Duncombe was interred in the Masonic plot of the Sacramento City Cemetery.

The three beneficiaries did not stay in the Sacramento area. They probably moved to Alameda county and lived together while William was growing up. From 1877 to 1879 Lucy and William are listed in the Oakland Directory living at the same address and William is a university student. They are together again in 1887 and 1888. Lucy is not listed between 1890 and 1898. William worked at various jobs in Oakland -- clerk, bookkeeper, and from 1891 to 1899 he worked for the Southern Pacific Railway in various clerical positions. When Lucy is not listed in the Oakland directories she was probably living with her sister Huldah, but the only information we have about Huldah is that she died on January 1, 1896, in the Alameda County Infirmary and she is buried in the Duncombe plot in the Sacramento City Cemetery.

FOOTNOTES

1. The Shedick records say 1821.
2. The original letter is owned by a private collector. He permitted copies to be made and they are lodged in the Elgin Pioneer Museum and the St. Thomas Public Library.
3. Colonel Thomas Talbot to Hillier, Upper Canada Sundries, R.G.5, A1, Volume 83, pp.45419-26).
4. The original certificates and an undated statement by Charles that "Mr. Elijah E. Duncombe has studied Physics, Surgery, and Midwifery under my care for seven years" are in the pioneer Museum in St. Thomas.
5. This Lodge became No. 21 on the formation of the Grand Lodge of Canada in 1855 and on re-numbering in 1860 became No. 44 G.R.C. by which it remains to the present.
6. Dr. Elijah Eli Duncombe was initiated in Mount Moriah Lodge No. 9, Prov. Reg. G.L.C. January 9, 1835 and in 1853 he became a charter member and first Senior Warden of St. Thomas Lodge No. 232 G.R.I. During the Lodge's first year of existence Dr. Elijah's son, Dr. Charles S. Duncombe, was initiated and Bro. Dr. David Duncombe of Waterford was a visitor.
7. Duncombe's claim to have been a Past Master of an American Lodge cannot possibly be true.
8. And because Rolph later started the King's College Medical School that later became the University of Toronto Medical School this "Dispensary" claims lofty status in the history of medicine in this province.
9. Duncombe and Rolph were ideal companions and partners. They complimented one another. Duncombe introduced Rolph to American political philosophy and republican ideals. Whether in medicine or politics the two physicians worked well together (From Godfrey's Rolph, p.43).
10. For the account of the activities in Middlesex, I have leaned heavily on Colin Read's *The Rising in Western Canada 1837-8* published in 1982 -- a very thorough and detailed study.
11. These resolutions were printed in the Toronto newspapers, the *Liberal* and the *Constitution* of 27 September 1837.
12. Mrs. Tufford says Dorchester; C. O. Ermatinger says Nilestown.
13. Thus it was written in the historic Sanilac County album that "Richard Shenick arrived in Sanilac County in the year 1838 at the age of 12 with only six cents in his pocket."
14. Despite the grandiloquent title, McLeod had been a sergeant in the British Army and a major in the Grenville Militia. He later returned to Canada and always referred to himself as "the General".
15. John Prince, *A Collection of Documents*. Edited, R. Alan Douglas for the Champlain Society, 1980.
16. The book was entitled, *Canada in 1837-38* by E. A. Theller, Brigadier General in the Canadian Republican Service. It was published in 1841.
17. Oscar A. Kinchen, *The Rise and Fall of the Patriot Hunters*, N-Y 1956, pp.36-37.
18. *Ibid.*, pp.38-39.
19. This letter is in the Public Archives of Canada. Photocopied and typed copies are available at the Elgin Pioneer Museum and the St. Thomas Public Library.
20. This date is taken from Duncombe's obituary in the *Sacramento Bee* of September 2, 1867. It seems reasonable that after the disaster with the mining company that he reduced his holdings in Sacramento and start ranching and farming. His biography in "The California State Archives" states that he made the move between 1854 and 1856.



## **FREEMASONRY IN THE KNOWLEDGE SOCIETY**

**by W.Bro. NORMAN PEARSON, Ph.D., DBA  
(Member of the Philalethes Society)**

**in  
St. John's Lodge No. 209A  
London, Ontario  
March 19, 1997**

### **THE CHALLENGE OF A NEW ERA**

Can it be that in some respects we are stuck in the past, and not responsive to the challenges of a new era? Certainly, for better or worse, many articles and commentaries in fraternal journals suggest this. One example is quite evident from our own jurisdiction, as well as others. Recently, several Grand Masters have tried to get their constituent Lodges to settle on one standardized period for their Installations, pointing to the inconvenience of two kinds of Masonic year, especially in the computer age. Some Lodges use June, and some use December. All are jealously guarded privileges based on historic usage. Most remain unchanged after strong efforts.

Some Masonic writers point out that these dates simply reflect the traditional Patron Saints of the Order when it was largely Christian in character, before we somehow made the hugely beneficial and progressive change to universal values. June 24th is, of course, the day of St. John the Baptist, and December 21st the day of St. John the Evangelist. Indeed, are not the two cojoined, for reasons so beautifully set out in the ceremony of dedicating a Lodge, as "the Holy Saints John of Jerusalem". Other sociological commentators have noted that these meeting times, as well as the tradition of meeting in the evening, are really a reflection of how the Craft adjusted from the daylight and extempore meetings of the medieval age to the needs and demands of the agricultural age. A few Daylight Lodges reflected a modest adjustment to the needs of the industrial age, for night-workers and the retired. Little else has changed.

The question arises, therefore, as to how the Craft can adjust to the Information Age and the Knowledge Society, and will it even be relevant? Can we respond to the challenges of this new and puzzling era? The question of Freemasonry's place in the Knowledge Society is surely one of profound significance for the future of mankind. But first, we need to understand the kind of society we are entering, and the sorts of problems which arise, now and in the future.

### THE PROBLEMS OF THE CRAFT AND SOCIETY

Many of the challenges which arise are already beginning to be evident, and have been frequently noted in scholarly publications, and in fraternal publications such as *The Philalethes* magazine. They are also symptomatically evident in almost every Lodge notice and Grand Lodge report. We are all familiar with them. For example, there is the self-evident problem of the demographics of the Order: the prevalence of older men and, in most Masonic bodies, a very high average age. There is also the masking of true membership numbers by multiple Lodge affiliations. This is partly a reflection of an aging society, but it is worse. As one Masonic authority put it: it represents a truly remarkable potential for Masonic funerals! It also reflects in symptoms such as the difference between Lodge membership and Lodge attendance; in the very survival of many allied Masonic bodies as the demographic wave works its way from the foundation up through the superstructure. It is there in the difficulty of manning the various offices, and even in some cases, the dire challenge of keeping the various branches of Freemasonry alive. There are serious financial and charitable implications. There is the general social marginalization of the Craft as measured against other fraternal organizations; and the general decline of all such organizations in competition with the other attractions and diversions available.

But, in addition to these well-known problems, which have been increasingly evident for some decades, there have also been some highly significant changes in our wider society which have not yet been fully played out. They will certainly add further impact which could be a serious challenge to the Craft.

One is the gradual decline in the general standard of living, and the deterioration of social norms. An example is what happens to the family when both spouses work, and there are no relatives or elder generations to look after children.

There is also the increasing uncertainty regarding work itself. Jeremy Rifkin in his book *The End of Work* argues that increasing automation will remove the very idea or concept of "a job". He argues that we will be

pushed into a post-market era, substituting software for routine employees, as the global economy fundamentally changes the nature of work itself. For many people this is a drastic re-definition of the meaning of life itself, because they have grown up in a kind of dependency on large institutions, based on the concept of "a job".

In addition, the Census shows us the breakdown of traditional communities, as people move every few years. Young people have great difficulty in finding time to attend functions on a regular basis because of the uncertainty of their working conditions, the demands of suburban life, and the shortage of disposable time. All these trends have been well explored by the Canadian economist Nuala Beck, in her books *Shifting Gears: Thriving in the New Economy* and *Excelerate: Growing in the New Economy*. Alvin Toffler, the futurist, has argued that as we move into cyberspace, we are entering the new "super-symbolic" economy. According to the theories of the economist Kondratieff, the old industrial economy peaked in 1981-82, and we have been working our way through a hidden depression. Some time early in the next century, argues Harry S. Dent, Jr., there is a great boom ahead, a new cycle of growth in a new economy. The information age society will then develop quickly. It has been called by futurists, such as Alvin Toffler, the "super-symbolic society" because most of the elements of information will simply be electronic symbols existing in cyberspace. They will control the real assets.

### THE NATURE OF A SUPER-SYMBOLIC SOCIETY

Surely, Freemasons should be at home in a super-symbolic society? Symbolism and allegory are at the root of the Craft. Perhaps in discussing the nature of the super-symbolic society we may find some signals for the future of the Craft. We have a good beginning: in a global society, Freemasonry has universalist values applicable to all good men. In an increasingly tribal society we appeal to brotherhood. In a society where bureaucracy is in trouble, we have the structure of self-governing Lodges under stable and constitutional government. In a world of warring factions we speak for harmony. In a world where there is increasing lying and corruption, we speak for truth. In a world of massive social problems we have a commitment to relief of suffering. If we can understand the nature of the new society, we have the fundamental and enduring principles on which to build.

Huge megapolitical changes are happening. Basically, in the coming age, everyone will be obliged, like it or not, to look after themselves, because the age of dependency on big government or big business or big unions or big institutions is over. There will be long-term persistent

uncertainty about our careers in business or the professions. In effect, everyone will need to manage their own lives just as does an entrepreneur when he manages a business. That involves being nimble, shifting to new opportunities as old ones dry up. This is a fundamental shift for most people, and many will need help to achieve it: but is not that what Freemasonry has been about? We have tried to build the sovereign individual and to combat everything that stultifies human development: ignorance, prejudice, poverty, disease, and society.

All the statistics show that the largest generation of baby boomers, average age about 50 now, are seriously under-invested and over-committed with respect to resources, assets, and time. so there will be a crying need for the kind of help we can give. The acid test which will apply to almost every activity will be: does it add real value, and does it strengthen the sovereign individual? Are we building the Temple?

The context will be disturbing to all Freemasons: a kind of social Darwinism. As writers such as Hirschleifer have suggested, most people will only play by the rules when it suits them. There will be serious problems of elementary morality, decency, civility, and ethics. Hirschleifer, who specializes in the study of conflict, argues that: ". . . the persistence of crime, war and politics teaches us that actual human affairs still remain largely subject to the underlying pressures of natural economy." What he means is that most actual outcomes will unfortunately be shaped by conflict, including open violence. People will be sorely tempted to follow the rule of law and economic self-interest when it is easy, but will increasingly be diverted from lawful production and exchange on the one hand, to fraud, theft and extortion on the other, when it looks easy. Added to this, we will likely have the cartelization of the state, as an interim stage to privatization: not unlike modern Russia where the Mafia has taken over government and the police.

In a valuable new book on politics, violence and crime, Garfinkel and Skaperdas state: "Individuals and groups can either produce and thus create wealth, or seize the wealth created by others."

This is also allied to trends where technology now favours the defence, so that there is a serious decline in the decisiveness of police power and military power, as well as diminishing returns to violence. Governments cannot police cyberspace. Increasingly individuals will be well able to form international business corporations offshore and thus taxation will be difficult. This means that large groupings such as the nation-state or most large governments and corporations will be hard put to it to justify their huge overhead costs.

Very small groups and even solitary individuals (such as gangs,



tribes, gangsters, Mafia, militias and terrorists) will have real power. While aggression by governments will be less likely, domestic peace will be difficult to maintain within societies. In addition, there will be information wars: battles between propaganda, disinformation, outright lying and truth.

I simply note that historically, Freemasonry has had the moral values to reinforce good men, as well as the courage and the integrity and the structure to survive tyrannical situations. I think of the survival and re-emergence of Masonry in the formerly fascist and communist countries. We are historically good at surviving such tests.

The good side of this is that basically the knowledge society and the information age are really, as Davidson and Rees Mogg have said, using technology's advances to convert citizens (now regarded as assets by the nation *states*) into customers of private commercially operated agencies of protection. We can see the gradual privatization of all state functions: and people will choose what they want and pay for it accordingly. This means also that the optional size and scale of almost every human activity is falling rapidly. Again, we are used to small self-governing Lodges: they have survived for centuries under adverse conditions. They should prosper in the new age.

We will gradually see small networks of virtual corporations providing almost every service that can be imagined. This is the reverse of the industrial age. For most of the industrial age, great wealth was created by bringing processes and procedures under central control, on the principle that bigger was better. One of my mentors in Britain in the National Coal Board in the 1950's was the economist E.F. Schumacher who argued that "small is beautiful". That seems to be the way of the future. Excessive scale will be uneconomic, and dangerous.

What does this all mean? Adam Smith said: "Little else is requisite to carry a state to the highest degree of opulence from the lowest state of barbarism but peace, easy taxes, and a tolerable administration of justice."

The key ingredient in the new age will be acceptance of human diversity; and honest government. Without it, barbarism is guaranteed. Fortunately, Freemasons have always been patriots in the true sense: in favour of constitutionality, the protection of the individual under the rule of law, and honest government based on ethical principles and spiritual truths. Obviously these are all major challenges. What are the further implications for the Craft?

## IMPLICATIONS FOR THE CRAFT

Canada has very strong cultural traditions of decency, tolerance, honest government and respect for persons and the rule of law, and Freemasonry has been a strong factor in our peaceful evolution. In making good men better, the new technology should enable Freemasons to build strong linkages both locally and globally. That will evolve naturally as we get used to cyberspace, and it is not likely to be difficult.

The moral ambiguities and ruthlessness of the Social Darwinism of the new age should in itself be fertile ground for Freemasonry. In such ages, whatever the difficulty, we have achieved greatness and been of great help to mankind. Our ancient landmarks and fundamental principles will be a great rock and solid foundation for those who share our values. There are, however, some other challenging implications which point to the need for significant adaptation, even transformation. Obviously, no organization can survive unchanged through traumatic times, and Freemasonry is no exception.

My suggestion is that the need is not so much for trendy innovation, but for a return to our basic, original, standards and principles and practices, to build on those secure foundations for the future.

But Freemasonry does need a transformation to adjust to the new age. Let us refocus on the objects of the Craft: to show by example and by encouragement a standard of morality for both private and public life; to give evidence of public charity and compassion; and to support and strengthen community and society. So perhaps what is needed is really a re-focusing.

Perhaps the first matter is to refocus outward. We have, for good reasons, in recent decades focussed more and more internally and privately. We must once again focus on community and society, and build bulwarks against the dark forces by precept and example to build not only our personal temple but the public one, too. We can then demand rectitude and better honest leadership in public life.

It is also evident that children and the family need support and strength. We might well focus more of our philanthropy, charity and relief on the needs of youth and young families. They are the future of the human race, and of our society and its communities.

The implications are twofold: one is that the Most Worshipful Grand Master, after appropriate research, would make public statements on key issues of significance to all Freemasons; and that individual Lodges could express their particular personalities and character as they see fit, within the general rubric, likely in a great variety of ways.

If the researchers and writers and scholars are correct about the

decreasing scale of effective action, then it also suggests as a second implication that the pendulum will gradually swing away from the long centralist trend of Grand Lodges, back to the older pattern of the "immemorial rights" of the individual Lodges. That means a real challenge at all levels, to leadership. It also suggests that one of the key roles of the Grand bodies will be to ensure the survival of the work in all its forms. This in its turn may well suggest a different organization of Grand bodies, to make it easier for concerned Freemasons with busy lives, little time, limited resources, and great concerns for the essentials of the Craft, to participate in the many branches of Freemasonry without getting over-committed to the neglect of their families and careers. In the modern world, it is likely quite unrealistic to expect members to be active in a multitude of bodies. But the teachings and the survival of the degrees do matter. This will call for some ingenuity and flexibility.

It also suggests that our many various bodies should stop trying to be full-service fraternal organizations competing with non-esoteric fraternities. Research has shown that what attracts, holds and compels Freemasons is the essential core teachings of Freemasonry itself. Most Lodge agendas are, in a sense, endured rather than enjoyed. That is sad: think of what we felt at initiation!

Similarly, we will have no shortage of charitable needs: we will likely have to further focus and refine our relief work. A particular concern is to ensure that we combat the increasing polarization of society into rich and poor, and ensure that poverty is not a barrier to entry. Another key area is to combat racism, and new forms of slavery, and to ensure that the immense cultural diversity of the emerging society is one in which true brotherhood is practiced. Similarly, we should seek to ensure that the new technology is available to the underclass so that they do not become permanently submerged.

Perhaps the Grand bodies should become a "research and intelligence" organization for the Craft: trying to define trends so that local Lodges can be alerted to emerging needs, and meet them before they become crises; and correlating research and information so that we become the great educators of the Craft to ensure its relevance and survival for suffering humanity, easing the sharp edges of what could otherwise be a cruel society, even with all its promise.

As a Masonic historian of the evolution of the Lodges and of the various branches of Freemasonry, I have been struck by the burden of the buildings we have erected; and by the great value, historically, of the "*travelling warrants*". How much time in Lodge is taken up now by increasing demands for funds to rebuild buildings? How many Lodges



have sufficient revenue from buildings to do fund-raising for basic purposes other than maintenance and repair? Also, in a world where, because of the rise of evil and the moral ambiguities, Freemasons will be targeted for attacks, does it make sense to provide large and prominent buildings for some eventual terrorist attack?

On the one hand, it would be interesting to see a study of what would happen if the Order divested itself of all the Lodge buildings and properties and invested such funds for this complex future which awaits us. On the other hand, why not revert to the old pattern of carrying the simple trappings of the Lodge to a meeting place where, as in many old Lodges, including my Mother Lodge, the Brethren dine together in harmony first, and then go to work in a fraternal mood, removing all traces of their presence when they remove the furnishings after Lodge? Obviously, Freemasonry survived for centuries in this way, and essentially it still does in mobile military units. So it was in our early settlements.

Fixed dates and fixed places to meet fitted the mass industrial society. One of the great needs for the future will be flexibility. Daylight Lodges and Internet discussions are part of it: but perhaps what we need is a revival of *"The Travelling Warrant"* which was such a feature of the military lodges in early Canadian history.

Obviously, these are only a handful of possible principles for the new age, put forward simply to help create constructive discussion and hopefully in due course, positive renewal.

What is clear to me is that, at its foundation, Freemasonry is in tune with the fundamental human needs of the new age of a knowledge-information society. If we can preserve the ancient landmarks and yet adapt the Craft, we can make a significant and vitally important contribution to the evolution of humanity. That, surely, is in large part what the concept of Freemasonry aimed at doing, through the ages!

*So mote it be!*

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## **A HISTORY OF THE LODGES OF THE GREY MASONIC DISTRICT**

by R.W.Bro. RICHARD J. LEMAICH  
P.D.D.G.M. (1984) Grey District  
in  
Scott Lodge, No. 421 G.R.C.  
Grand Valley, Ontario  
May 21, 1997

The history of Grey District reflects the origin and advancement of the twelve Lodges which currently form the District. Many of these Lodges have already celebrated a century and even more of service to their Communities. The senior lodge received its dispensation to operate a scant two years after the historic Masonic meeting held in Hamilton on October 10, 1855 which gave birth to the Grand Lodge of Canada.

In an effort to prepare a factual history of Grey District, historical documentation was sought from each of the District's twelve Lodges. This information together with detail gleaned from the proceedings of Grand Lodge, has been carefully distilled in order to produce as factual a document as possible.

Grey District came into existence in 1916 following the adoption by Grand Lodge of the proposal presented by the special Committee for Re-distribution of Lodges and Re-constitution. Each Lodge placed in the newly formed Grey District had of necessity belonged to one or more Districts prior to the formation of the District which was now to become their home. Hence the early history of each of the twelve Lodges now comprising Grey District will be incorporated in the text that follows.

### **St. George's Lodge No. 88, Owen Sound**

The early history of Freemasonry and that of the City of Owen Sound have been closely linked. In 1857 St. George's Lodge came into being, while at the same time Owen Sound was incorporated as a town and elected its first mayor. The population was but 2,000 and daily stage coaches ran to Collingwood, Southampton and Guelph. A court house had been erected and schools and churches were being built. It was in this ever-changing environment that those early pioneers sought to create their Masonic Lodge. Application for dispensation to form St. George's Lodge was made to the Ancient Grand Lodge of Canada and was formally granted on September 22, 1857.

On the evening of October 20th, 1857 one month after the granting of dispensation, six Masons assembled in a room in May's Hotel for the first meeting of St. George's Lodge. At this meeting the dispensation was read as well as the certificate of the installation of the first Worshipful Master of the Lodge. The ceremony of installation had been previously held in Toronto, then the centre of Masonry for this district.

During this early period in Owen Sound's Masonic history many prominent citizens of the community were desirous of becoming members of the Craft. Consequently the Lodge was very active and held frequent meetings. At the regular meeting in July 1858 word was officially received that a union had been formed between the Ancient Grand Lodge of Canada and the Grand Lodge, A.F. & A.M. of Canada. At the regular meeting September, 7th, 1859, a communication from Grand Lodge gave instruction that No. 88 be inserted in the warrant of the Lodge.

In the early years it should be noted that not only did the Master-elect have to travel to Toronto for Installation but also the Officers were summoned to Toronto for instruction in the three degrees. Lodge furnishings were also being acquired during these early years for what today would seem ridiculously low cost.

By 1874 it was felt by a number of the brethren that there was room for two Lodges in Owen Sound. Accordingly on July 22, 1874, a petition for the formation of a new Lodge was approved as was the shared use of the Lodge Room. This was to be the beginning of a warm close fraternal relationship with a new sister Lodge to be named North Star.

It is recorded that on September 26th, 1917, the application of Rev. Thomas Pilkey, was received. He was initiated on November 28th, passed December 26th, and raised January 27th, 1918. Brother Pilkey subsequently moved to Manitoba where he went on to serve as Grand Master of the Grand Lodge of Manitoba.

In June of 1924 the final General Assembly prior to Church Union of the Presbyterian Church of Canada was held in Owen Sound. An emergent meeting of St. George's Lodge was held in the form of a banquet for the visiting Masonic brethren who had come as delegates from all across Canada. This is but one of many examples to be found in the Lodge's history of Community service and participation which continues even to this day.

St. George's Lodge No. 88, began its illustrious history as a member of the old Toronto District, before being placed in Georgian District in 1879, Georgian District 9A in 1912 and in 1916, the Lodge became a part of the newly created Grey District.

### **Pythagoras No. 137, Meaford**

In 1858 among the settlers in the Meaford area there were a number of Masons who requested dispensation to form their own Lodge from the Grand Lodge of Canada. The dispensation was given on January 13, 1860, with the Lodge meetings to be held on the Friday on or after the first full moon each month.

The minutes of the first meeting held January 1, 1860, indicate that there were six members and two visitors from Thornbury in attendance. At the meeting two petitions for initiation were received. The minutes of this meeting state as there was "nothing further offering for the Good of Masonry the Lodge closed in Peace and Harmony".

One of the first meetings of the Lodge was held in a schoolhouse but its exact location is unknown. The first regular Lodge room was held in what was known as the McDonald House situated on Sykes Street halfway between Marshall and Edwin Streets. It is reported that in the late 1800's the Square and Compasses were still painted on the floor.

The Lodge relocated in 1861 to a building on Boucher Street, just east of the English Church, where a room was finished suitable for Masonic meetings. The rent at this location was \$40.00 per year and served the members for two years. In 1863 the Lodge agreed to rent a room for their regular meetings in a building on the east side of Sykes Street between Boucher Street and the Big Head River.

In 1873 a motion to purchase land and build a Lodge building was defeated. The members then decided to hold their meetings in rooms in a building known as the Chisholm Block. The heat source in the Lodge room was by wood stove which was not unusual for the period. However, when a new supply of firewood was needed, it was dropped near the

sidewalk door on Lodge night and as every member came to Lodge he would carry two or three pieces to the third floor Lodge room. The Lodge room was lit with coal oil lamps.

On April 20, 1883, a committee was formed to acquire an organ for the Lodge. This may very well be the same organ which is in the present Lodge room.

Pythagoras Lodge has had a beautiful carpet for many years. It was originally ordered by Collingwood Lodge but they would not accept it from the manufacturer because it was Masonically imperfect. The carpet, in order to be symmetrically even, was made by the manufacturer with eight stars and not seven as ordered. Pythagoras Lodge was able to acquire the carpet for a very, very reasonable price. This carpet remains in the present Lodge room.

Some interesting recordings in the minutes of the Lodge include items such as the fact that the Treasurer in December 1865 absconded with \$45.00 of Lodge funds as he went to Toledo, Ohio. In November 1868 the members contemplated relocating the Lodge to Thornbury. In its early years they approved for payment on most of their accounts bills for cigars; and that the meeting night was changed to the first Tuesday of each month on April 2, 1915.

Pythagoras Lodge officiated at several dedications of buildings in Meaford including the first high school in 1890 which was presided over by Deputy Grand Master, R.W.Bro. John Ross Robertson, who returned to visit Pythagoras Lodge the following year as Grand Master. The Lodge also dedicated the Wesley Church in 1881 and the Meaford United Church in 1908. At this event the Grand Master, M.W.Bro. A. T. Freed of Hamilton pronounced the cornerstone to be "well and truly laid." At the conclusion of the dedication the Grand Master invoked the blessing of the Great Architect of the Universe and His protection of the workmen throughout the entire process of the construction of the building and the preservation of the sacred edifice for the purpose intended, for many years to come.

In 1956 after receiving notice to vacate their rented premises the members proceeded with the purchase of land on Cook Street where the present Lodge building was constructed with the assistance of the members of Pythagoras Lodge for approximately \$12,000.00.

Pythagoras Lodge No. 137 became a member of Grey District in 1951 after having petitioned the Grand Lodge to be transferred from Georgian District where it had been a member since 1879 having previously been a member of the old Toronto District since 1866.



### **St. Alban's Lodge No. 200 Mount Forest**

The inaugural meeting of St. Alban's Lodge U.D. was held on April 3rd, 1868, in Spence's Hall, corner of main and Queen Streets in Mount Forest. This was to be home until 1882 when a move was made to the Jamieson block, corner of Main and Birmingham Streets. After the sale of this block, temporary quarters were obtained in the Lewis block, where meetings were held in the quarters of the Ancient Order of Foresters Hall. During this period the Lodge had the pleasure of a visit from M.W.Bro. John Ross Robertson then Grand Master, who, the minutes inform, "objected to our meeting in the rooms of another Society." Shortly thereafter in 1898 new quarters were found where St. Alban's took up residence until the erection of their present home in the fall of 1960.

Like so many Lodges in rural areas, St. Alban's received numerous applications in the early years. At the very first meeting an application was received from Thomas Swan who later became mayor of the Town of Mount Forest. The minutes of St. Alban's suggest that, during the decade prior to the turn of the century, the Lodge was extremely active and many of the original fixtures and furniture were replaced. The present furniture, carpet and matting was purchased in 1894. We are told the furniture was made in Mount Forest by the Weir Wardrobe Company which at that time had been winning prizes for its furniture designs at the New York Fair.

The Seventieth Anniversary of the Lodge was held at the regular meeting on November 4th, 1938, when the banquet was attended by the Grand Master, M.W.Bro. W.J. Dunlop and the Grand Master of Quebec, M.W.Bro. D. McLellan, an old Mount Forest boy.

It is interesting to note that St. Alban's Lodge was originally placed in Huron District but promptly switched to Wellington District in 1869. It was in Wellington District that the Lodge was first honoured by having one of its past Masters, W.Bro. John McLaren, elected District Deputy Grand Master. In 1916 St. Alban's became a part of Grey District where they have been honoured to have several of their Past Masters elected to represent the Grand Master in the District, namely R.W.Bro. Ivan Chalmers in 1936, R.W.Bro. William Coupar in 1950, R.W.Bro. Robert E. Davies, in 1961. R.W.Bro. John (Duke) Lemaich in 1972, R.W.Bro. Richard Lemaich in 1984 and R.W.Bro. Robert J. Leith in 1996. In 1977 St. Alban's Lodge No. 200 hosted a Reception in honour of M.W.Bro. Robert E. Davies, a Past Master of their Lodge and then Grand Master of the Grand Lodge. The local high school auditorium was full to

overflowing as well in excess of four hundred Masons were present to pay tribute to their Grand Master. In 1997 Bro. John R. Dippel was the recipient of the William Mercer Wilson Medal in recognition of his more than thirty years of dedicated service to his Lodge as Organist and the many contributions he has made to his community.

St. Alban's Lodge No. 200 has through the years been a vital part of Community Life and has served the population well. It has held regular meetings over the past 129 years and its members played key roles of leadership in the development of the Community. Theirs is a truly proud history!

### **Harris Lodge No. 216, Orangeville**

Irving Lodge, Elora; received in April 1869 eight Masons from Orangeville who presented a motion to form a Lodge in Orangeville which motion was passed by the brethren. Thus began the formation of what is now known as Harris Lodge No. 216, Orangeville. The Lodge was officially instituted May 26, 1869 and is named in honour of R.W.Bro. Thomas B. Harris, Grand Secretary.

The first special ceremony of Harris Lodge No. 216 was its dedication held September 9, 1869. The event was recorded in the local newspaper, the Orangeville Sun, which reported that after the ceremony the brethren retired for a sumptuous feast the total cost of which was fifty dollars.

The exact location of the first meeting is not known. However, speculation is that it was held in Middleton's Hotel located on the south side of Broadway opposite the Town Hall.

Three important committees were struck at this first meeting namely, a By-law committee to prepare the first By-laws for the new Lodge, another to purchase furniture and equipment, and the third to procure the Jewels and Working Tools. It is of interest to note the cost of various purchases made by the brethren. Lodge furniture was fifty-nine dollars twenty-five cents, carpeting and curtains seventy-nine dollars and sixty-one cents, the original Volume of the Sacred Law four dollars fifty cents and the Warrant thirty dollars. At this first meeting the first application for affiliation to Harris Lodge was received.

In the early years the officers worked extremely hard in Lodge. By the end of 1870, over a period of one and one-half years, the membership of the Lodge had increased to forty-nine from the original seven. It was common for four or five candidates to be initiated in one night with two candidates in one degree and two in another. Frequently Lodge would

continue until 11 p.m., break off for refreshments and then resume labour until 12:30 a.m. or 1 a.m. before closing. Lodge was not called off for July and August. There were occasionally fourteen regular meetings. The Lodge was so active that emergent meetings were held frequently. This was quite a feat considering that travel was by horse and buggy, stage coach or steam rail or of course, on foot. The nearest Lodges were located in Bolton, Brampton, Georgetown, Guelph and Mowit Forest.

Harris Lodge was originally part of Huron District but was switched to the new Wellington District in 1869 where it remained until the formation of Grey District in 1916.

The meeting place for Harris Lodge was constant for approximately ninety years during which time the Lodge met on the third floor of the Jackson Block until 1964. At that time the members decided that it was in their best interest to purchase land for the construction of a new building for its meetings. The members were successful in acquiring a large property. They then sold approximately one-half of the property for twice the original purchase price. The property is the existing site of the Lodge building.

Harris Lodge No. 216 and its members over the years have made significant contributions to the community of Orangeville. Many brethren were and are highly respected members of the community. A total of ten mayors of Orangeville have been members of the Lodge including both the first and second to hold this important municipal office. Two members have been county court judges, three have been principal of the high school, and several have been doctors, dentists; lawyers and businessmen.

### **Durham Lodge No. 306, Durham**

Masonry in Durham dates its origin from 1873 when a petition was presented to Grand Lodge praying for permission to establish a Lodge in Durham. Grand Lodge was pleased to favourably entertain the petition and on December 27th, 1873 issued a dispensation signed by M.W.Bro. William Mercer Wilson, Grand Master.

The first meeting was held in January of the following year in Dalgleish's Hall, Upper Town. The minutes of that first meeting read as follows "Masonry in Durham owes much to the kindly interest and fostering care of St. Alban's Lodge, Mount Forest, which may justly be deemed the Mother Lodge of Durham Lodge No. 306."

Durham Lodge has been fortunate in the choice of its officers and much of the progress and harmony which has prevailed has been due in

a large measure to the skill and ability with which they have handled its affairs. Durham Lodge has also been fortunate in the skill exhibited by those who have filled the office of Secretary over the years.

The Lodge assisted in the formation of Lodges in Hanover and Flesherton and has done and is doing all in its power to maintain at their fullest splendour those truly Masonic ornaments, Benevolence and Charity.

The building presently occupied by the Lodge was purchased in 1924. The lower portion has been rented to local merchants over the years with the Lodge occupying the whole of the second floor.

Durham Lodge was placed in Georgian District until 1887 when it became a part of Wellington District where R.W.Bro. J. Ireland was elected District Deputy Grand Master in 1910. After the Lodge became a part of Grey District in 1916, several District Deputy Grand Masters were elected from the past Masters of the Lodge namely R.W.Bro. J. F. Grant in 1921, R.W.Bro W. H. Kress in 1933, R.W.Bro. McKechnie in 1943, R.W.Bro. Norman Greenwood in 1957, R.W.Bro. H. E. McNaughton in 1970, R.W.Bro. Bruce Auckland in 1982 and R.W.Bro. Ross Clark in 1994.

The Lodge Historian closes by stating that "while we may have had our days of shadow, yet we feel that our days of sunshine have more than outnumbered them and we look forward with a fierce but humble confidence to the days that are to be."

### **North Star Lodge No. 322, Owen Sound**

North Star Lodge No. 322 originated in 1874. Its name has aided it in setting and keeping on a true course through the two great wars and the years of depression in the "Dirty Thirties" and the changes which have occurred in society in recent years.

In 1878 North Star was placed in Toronto District and then moved to Georgian District in 1879. With the division of Georgian District in 1912, North Star was placed in Georgian 9A District where it remained until the formation of Grey District in 1916.

Since its creation North Star has had ten of its members serve as District Deputy Grand Master of Grey District. In addition twelve of its members have received appointments such as Grand Organist, Grand Senior Deacon, Grand Pursuivant, Grand Junior Warden, Assistant Grand Director of Ceremonies, Assistant Grand Chaplain and Grand Steward.

The Lodge has held annually for many years several special events including a Widows' Tea in June, participation in Remembrance Day



services, providing gifts and visits to the shut-ins each December, and a children's Christmas Party at the Lodge for needy children. More recently a breakfast was held for prospective members who were given an opportunity to visit the Lodge room, view the video "Friend to Friend" and receive some insight into Masonry.

North Star Lodge No. 322 will celebrate its 125th Anniversary in 1999. The brethren are eagerly anticipating the events which will be held to mark this Masonic milestone.

### **Prince Arthur Lodge No. 333, Flesherton**

Masonry had its beginnings in Flesherton in May of 1875 when two meetings were held by Masons of the area to discuss the advisability of forming a Masonic Lodge in the Village. A motion was passed at the first of these meetings to make application to the Grand Lodge to establish a Lodge in Flesherton. The schoolhouse was selected by the brethren as the meeting place for the proposed Lodge. A donation of fifty dollars was requested from each member for the purchase of furniture for the Lodge hall.

The first regular meeting of Prince Arthur Lodge No. 333, Flesherton, was held January 14, 1876, with many brethren and visitors in attendance to celebrate the receiving of the dispensation to institute the Lodge on June 15, 1875.

The members of Prince Arthur Lodge No. 333 owe a debt of gratitude to the brethren of Durham Lodge No. 306, Durham, for their assistance in the formation of their Lodge. Prince Arthur Lodge No. 333 was in the Districts of Georgian and Georgian 9A prior to becoming part of Grey District in 1916.

The Centennial of the Lodge was celebrated June 20, 1975, when R.W.Bro. Robert E. Davies, Member of the Board (as he was then), was in attendance to dedicate the colours of the Lodge to mark its one hundred years in Masonry.

Prince Arthur Lodge has been honoured to have several of its Past Masters hold the position of District Deputy Grand Master representing the Grand Master in Grey District, namely R.W.Bro. Thomas Blakely in 1916, R.W.Bro. Alfred Down in 1944, R.W.Bro. John McWilliam in 1956, R.W.Bro. Fred Bannon in 1968, R.W.Bro. Ross Smith in 1979 and R.W.Bro. Alfred O'Dell in 1991.

**Prince Arthur Lodge, No. 334, Arthur**

*"The members of the Masonic Fraternity resident in Arthur Village, deeming it in the interest of Masonry, and for the convenience of the brethren residing in the vicinity. that a new Lodge should be established in Arthur, held a meeting to take the preliminary steps to secure the desired end."*

This quotation is from the records of Prince Arthur Lodge No. 334 at its first preliminary meeting Aug. 12, 1875. At this meeting a motion was passed by the brethren to seek the assistance of St. Alban's Lodge No. 200, Mount Forest, in applying for a Warrant from the Grand Lodge.

The first regular meeting of the Lodge was held on the third floor of the Henderson Block building on October 12, 1875. Present at that meeting were the nine charter members of the Lodge each of whom was a member of St. Alban's Lodge. A strong cordial relationship between the two Lodges has continued to the present from those early beginnings. The Lodge records indicate that following the closing of Lodge the brethren retired to Buschlen's Hotel for refreshments and a dinner at the cost of twenty-five cents per person.

It is recorded that on July 1, 1886, an emergent meeting was held for the brethren to attend a picnic. Lodge was opened at 10:00 a.m. and called from labour to refreshment at 11:30 a.m. to permit the brethren to join in the "Canada" celebrations. The Worshipful Master read a special dispensation allowing the brethren to appear clothed in their regalia in public at the picnic. Lodge was called from labour to refreshment at 4:00 p.m. and closed shortly thereafter.

The present Lodge hall on Edward Street in the village was constructed during 1962-1963. The brethren decided to find a new location for their meetings as the third floor meeting place was in need of repair and the more elderly brethren had difficulty in attending meetings because of its third floor location. The dedication of the new premises was held in June 1963 under the direction of the Grand Master, M.W.Bro. R.W. Treleaven, who was assisted by R.W.Bro. Wilfred Newell, District Deputy Grand Master, Grey District.

During its history eight members of Prince Arthur Lodge No. 334 have represented the Grand Master in the capacity of District Deputy Grand Master, namely R.W.Bro. Thomas Rafter in 1912, R.W.Bro. Wellington Pinder in 1932, R.W.Bro. Wilbert Drury in 1948, R.W.Bro. Peter McTavish in 1960, R.W.Bro. William Burnett in 1971, R.W.Bro. Clarence Jackson in 1983, R.W.Bro. Lorne Brown in 1983 and R.W.Bro. Timothy O'Donnell in 1995.

The Lodge is presently preparing for the celebration of its 125th Anniversary to be held in the year 2000.

### **Lorne Lodge No. 377, Shelburne**

Lorne Lodge No. 377, Shelburne, was formed in 1879 and placed in Georgian District where it was to remain until it became a part of Grey District in 1916. The year the Lodge was formed Shelburne was incorporated as a village. Again we see the parallel of growth between Lodge and Community.

Lorne Lodge No. 377 celebrated its centennial in 1979, when a Grey District Reception was held in Shelburne for the then Grand Master, M.W.Bro. Robert E. Davies. Four hundred and twenty-five Masons turned out on this gala occasion. Welcoming the guests was the then District Deputy Grand Master, R.W.Bro. Durward I. Greenwood and now himself Grand Master.

In 1949 Lorne Lodge, having until then held meetings in rented quarters, bought the former Wesley United Church. A considerable number of renovations have been undertaken over the years and the building now accommodates Lorne Lodge No. 377, Prince Edward Chapter, Royal Arch Masons and an Eastern Star Chapter.

With a present membership of eighty five, Lorne Lodge is entering a very busy year of degree work and many of its members are active in York Rite, Scottish Rite and Shrine activities.

### **Scott Lodge No. 421, Grand Valley**

Scott Lodge was instituted in 1888 however much of the early history was lost in a fire and must be taken from an article written in 1938 in the Grand Valley Star and Vidette, the year of Scott Lodge's Fiftieth Anniversary.

The Lodge was named after W. R. Scott, one of the earliest settlers in this area and one of the most active Charter Members and who with the assistance of Bro. Hopkins and Bro. Cooper worked to get a Lodge chartered in Grand Valley. Scott Lodge began its history as a member of Wellington District and in 1916 it became a vital part of the newly formed Grey District.

In the first years, members of Harris Lodge No. 316, Orangeville, came by horse and buggy to assist the new Lodge. R.W.Bro. Preston of Harris Lodge installed the officers for the first few years. The new Lodge first met in a small room only 18 by 23 feet in what was known as the Dillon block and moved in 1898 to more spacious quarters in a room designed and built by Bro. Hopkins in the Hamilton block.

The Worshipful Master, W.Bro. Samuel A. Greenwood, father of the present Grand Master, presided at the Fiftieth Anniversary Banquet which was attended by M.W.Bro. William J. Dunlop, Grand Master and R.W.Bro. Ewart G. Dixon, Grand Secretary. Brethren from as far off as

Welland, Toronto, Hamilton, Teeswater, Orillia and Owen Sound helped make this a great fraternal event.

The Historian was unable to ascertain when the fire occurred but he knew the Lodge was meeting over Edmund's Drug Store after the war and until the building was sold. In 1975 the present Lodge Room was built and dedicated. The Dedication was conducted by the then Deputy Grand Master, R.W.Bro. Robert E. Davies.

Since the Lodge was constituted in 1888, five hundred and four members have signed the register. Three members have served as Grand Chaplain of the Grand Lodge, namely R.W.Bro. Morrison Sellars in 1951, R.W.Bro. R. Cerwyn Davies in 1987 and R.W.Bro. Jeffrey C. Davison in 1996. Seven members of Scott Lodge have served as District Deputy Grand Master. A Reception to honour M.W.Bro. Durward I. Greenwood, Grand Master was held in the Grand Valley Arena Complex in the fall of 1995. A packed house welcomed their Grand Master who will receive his fifty-year membership pin and card in December 1997.

Scott Lodge has had a goodly share of members who have given great service to the Craft. W.Bro. Jas. McGregor of Scott Lodge moved to Saskatchewan where he later served as Grand Master of the Grand Lodge of Saskatchewan. Bro. Tony West was honoured for the many contributions he has made to his community and to his Lodge with the presentation in 1996 of the William Mercer Wilson Medal. They are but two more distinguished Masons to add to the list of those who have already been noted. The outstanding service to Masonry of so many dedicated members provides leadership and inspiration for all.

### **Dundalk Lodge No. 449, Dundalk**

Dundalk Lodge No. 449 was organized on May 24, 1901, and was placed in Georgian District. It became part of Georgian 9A District in 1912 where it remained until becoming part of Grey District upon its formation in 1916.

The first Lodge room was located above what is now known as Dundalk Variety Store on Main Street East in Dundalk. In 1923 the Lodge meeting place was relocated to its present location at 4 Proton Street in Dundalk. The Lodge purchased the building in 1968.

A review of the minutes of the early years of Dundalk Lodge reveals that most meetings were attended by a large number of visitors, often travelling a considerable distance. The first degree work was the Entered Apprentice Degree conferred on October 23, 1901, on Bro. Robert Maxwell. An emergent meeting was held October 31, 1902, for the dedication of Duudalk Lodge at which twenty-eight Grand Lodge officers and visitors joined the Dundalk brethren in the celebration.



At the meeting of the Lodge held October 29, 1906, the Worshipful Master ruled that it was not right to show the notices calling the Lodge meetings to outsiders.

The meeting of April 29, 1912, was *"closed in harmony in the third, second and first degrees at 12:55 a.m. following a Board of Trial, an Initiation and the conferring of the Third Degree on three candidates."*

Dundalk Lodge flourished in its early years. However, it then faced various challenges when its Master became a non-resident member and only attended two meetings during his term of office and membership declined to as few as seven members. Upon enquiry the Grand Master was advised by the Secretary of the Lodge that throughout his term "the Lodge held a properly constituted meeting each month, that a Past Master presided at each meeting and saw that Masonry suffered no loss."

Whatever the problems were at Dundalk Lodge the situation reversed itself following the installation of a new Master and investiture of a new slate of officers at an emergent meeting held in January 1911. The Lodge blossomed during the 1920s and 1930s with applications for Initiation being received at most regular meetings. Frequently more than one degree was conferred at each regular meeting.

It is recorded that a member of Dundalk Lodge prior to his death in 1920 wrote to the officers and brethren stating that although able to provide for the day-to-day necessities, it would be necessary to look to his brethren for assistance for his funeral as well as his widow's needs after his death. The Lodge arranged for his burial with Masonic honours at the cemetery he had selected. At the next regular meeting following his death a committee was struck to meet with his widow and to ensure that her needs were satisfied with the assistance of the brethren. This event was a clear example of Masonry at work.

Dundalk Lodge No. 449 has on five occasions provided a District Deputy Grand Master to represent the Grand Master in Grey District, namely R.W.Bro. W. G. Blackwell in 1923, R.W.Bro. S. C. Sudden in 1952, R.W.Bro. Leslie Moore in 1964, R.W.Bro. Daniel Ritchie in 1974 and R.W.Bro. Bruce Dobson in 1986.

A revered member of the Lodge, Bro. Emerson Ludlow, was the recipient of the William Mercer Wilson Medal in 1991 in recognition of his devotion as Secretary of Dundalk Lodge No. 449 for 25 years and for many years of community service as a volunteer with several organizations in Dundalk.

### **Hiram Lodge No. 490, Markdale**

Masonry in Markdale from its inception to the present has enjoyed a close fraternal association with Prince Arthur Lodge No. 333, Flesherton. By the turn of the century there were Masonic Lodges in surrounding municipalities but none in Markdale. Several of the leading citizens of Markdale were members of the Lodge in Flesherton. Interest was growing for the formation of a Lodge to serve the needs of the members of the Craft residing in Markdale and surrounding area.

Following approval from Grand Lodge those plans were realized with the first formal held meeting in Markdale on November 17, 1908. The name Hiram Lodge was chosen and the ceremony of constituting the new Lodge was held in the presence of forty-five visiting Masons from Lodges in Flesherton, Dundalk, Thornbury, Shelburne, Alliston, Guelph, Waterford, Toronto and Hamilton.

At this meeting eleven Masons were installed and invested as the first officers of Hiram Lodge and recognized as Charter Members. The Worshipful Master was W.Bro. William A. Armstrong, a Past Master of Prince Arthur Lodge No. 333, Flesherton. Following the ceremony the first order of business was the receiving of seven applications for initiation. The Master appointed an examining board of three to make inquiry into all seven applications.

Regular monthly meetings were held "on the Tuesday on or immediately preceding the full moon" undoubtedly to facilitate travel during the late night hours.

In the first year a total of eighteen meetings were held mainly consisting of degree work with ten Initiations, ten Fellowcraft degrees and nine Master Mason degrees conferred. It was not unusual to hold four degrees in one evening, calling from labour to refreshment for one hour between the degrees and then concluding the meeting at one o'clock the next morning.

The Markdale brethren made their first public appearance in June 1909 when, accompanied by fourteen members from the Flesherton Lodge, they attended a Divine Service in the Methodist Church. It is recorded that "the Preacher, Rev. Bro. Wilson, spoke on the subject of the three great pillars of the Masonic Order--Wisdom, Strength and Beauty--and with more than his usual vigour gave a forty-five minute discourse!"

On October 26, 1909, Hiram Lodge was officially constituted and consecrated in an impressive ceremony conducted by officers of Grand Lodge from surrounding districts. The records of the Lodge state "the Ark of the Covenant, covered with white linen representing the Lodge was carried in front of the procession. Then the Lodge was consecrated

with corn, wine and oil during the first, second and third circumambulation by the Grand Lodge officers. Thus, by ancient custom the officers were formally placed in their respective chairs and the Lodge was officially denoted as Hiram Lodge No. 490 on the Register of Grand Lodge."

The first inter-Lodge visitation was held in February 1910 when the brethren from Flesherton and the two Owen Sound Lodges journeyed to Hiram Lodge. This event was commemorated with the presentation of an ebony gavel to Hiram Lodge. The gavel is still used by the Worshipful Master of the Lodge today. The early records of the Lodge indicate that visitation was abundant even on regular meeting nights when conditions for travel were considerably less comfortable than today.

During the first two years of its existence no formal elections of officers were held although several officers were replaced due to resignations. In January 1911 the first election of officers was held. This was to occur annually until 1936 when the ceremony of installation was moved to June 24th, St. John the Baptist Day.

Masonry in Markdale was firmly established in 1908. The Lodge was placed in Georgian District in 1909 and was transferred into Georgian 9A District until 1912 where it remained until it was placed in the newly formed Grey District in 1916.

In 1958 the brethren of Hiram Lodge began the process of securing new facilities for their meetings. Approval was given by the members in 1959 to establish committees for the purchase of property on which to construct a suitable building. Property was purchased on Walker Street and the construction of the facility proceeded with culminating in its dedication on April 2, 1962, with the assistance of then District Deputy Grand Master, R.W.Bro. Robert E. Davies, now Grand Secretary. The Lodge hall continues to serve the Hiram brethren well and is a credit to them, to Masonry in general and to the community.

### **Wellington Lodge No. 271, Erin**

A history of Masonry in Grey District is not complete without taking into consideration Wellington Lodge No. 271, Erin.

The Lodge was formed in 1872 and placed in Wellington District.

Wellington Lodge encountered some difficulties with membership in the early years of this century. The following observations were made by the District Deputy Grand Master following his visit to the Lodge in the years: 1917--all chairs occupied by Past Masters and spoke of plans to revive Masonry in the Lodge; 1918--the Lodge suffered from removals

but that it was under the care of good Past Masters; 1919--no degree for the officers but prospects looked good for the future.

It is recorded that by 1920 the fortunes of Wellington Lodge had turned for the better. The Lodge was flourishing with degree work being performed regularly by very good young officers. The Spirit of Masonry was very evident in the members. In 1923 the Lodge moved into new facilities. Clearly the Lodge had rebounded from its earlier difficulties. Reports with respect to the condition of Masonry in Wellington Lodge continued to be very positive.

The Lodge was moved into Grey District with its formation in 1916 and remained a vital member of the Grey District until its petition to be a part of Wellington District was granted in 1940.

### Conclusion

Similarities were very evident in the histories of the Lodges of Grey District. In many instances the early history revealed a close intertwining with the development of the Community. In all Lodges, the members were very involved in the life of the Community and the Masonic leaders seemed also to be the leading citizens of the Community.

Assistance was freely given to neighbouring Brethren as they sought to form Lodges in their own communities. The continuing interest in the well being of the neighbouring Lodges continues even to this day. Growth patterns in membership in Grey District seemed to parallel those of Grand Lodge as the periods immediately following the two world wars saw an above-average increase in membership.

The number of Brethren in Grey District who have served their Lodge and District with distinction as well as their Grand Lodge at every level is most remarkable and serves to illustrate the degree of competency and dedication to be found amongst the Brethren of every Lodge in Grey District. Surely it can be said that *"Masonry rests on a solid foundation in Grey."*



# R.W.Bro. OTTO KLOTZ

## The Times of His Life

by R.W.Bro. COLIN HEAP  
at The Heritage Lodge Eighty-Fourth Regular Meeting  
Preston-Hespeler Masonic Temple, Cambridge Ont.  
September 17, 1997

### INTRODUCTION

I wish to thank The Heritage Lodge for giving me this opportunity, as a member of the Lodge instituted in Otto Klotz's name, to present a record of his most notable achievement: *Service to his community in the field of education.*

The man in the portrait displayed in the West looks rather stern and conservative, which he was in many respects but judged by sentiments of his times he was zealous, radical and determined.

It is only by presenting an overview of the social and economical conditions of his era that his achievements can be placed in their proper perspective, hence the title *The Times of His Life*.

As Charles Dickens wrote: *It was the best of times, it was the worst of times, the age of wisdom, the age of foolishness, the epoch of belief, the season of light, the season of darkness, the spring of hope and the winter of despair.*

Otto Klotz was born in the Baltic part of Keel, Denmark in November 1817 during a great recession following the Napoleonic Wars. Inflation reduced the value of their currency by 93%. A 10 year agricultural crisis occurred, social unrest was rampant due to the industrial revolution. These conditions persisted until the 1840's until that part of Denmark was drawn into the German confederation.

In 1837 speculating in the wheat market, Otto Klotz sailed to New York, a voyage of 79 days, discovered the market had collapsed and the venture was a failure. Unable to find work, he traveled to Seaforth, Ontario, tried farming at which he also failed. Only 20 years old, he arrived at the German settlement of Preston and remained there until he died at the age of 75, witnessing its transformation from a rural backwater to a major industrial centre.

Thousands of German immigrants bringing their skills in farming and manufacturing, settled there during the early 1800's and 1820's. The adjoining town, Berlin, now Kitchener, became the centre of German language and culture in British Ontario and probably Canada.

Several groups shared the local history, Pennsylvania Mennonites, Amish, Germans, Scots and Irish. Small villages began informally at crossroads and mill sites, Waterloo Elmira, Hespeler.

Travel was extremely difficult; the first wagon team driven from Dundas to Preston by George Clemens, took three weeks to make the journey having at times to disassemble the wagon to physically carry it through the Beverley Swamp.

A road trip from Hamilton to St. Catharines took two days. Travel was easier and faster in the winter. Remoteness tended to make many settlers very self sufficient. Many tended sheep, sheared the wool, carded it, spun it into cloth and then waited for an itinerant tailor to make his rounds in the district He was paid \$.75 a day plus room and board.

Canada offered a new life and opportunity for all these people. Scots, German and Irish did not simultaneously say: *Let's go to Preston, Ontario, it seems like the right thing to do.* Some were driven here by forcible emigration and economic conditions, but in Canada, as in the U.S. the skills and determination of Europe's poor made the Country rich.

In this environment, almost immediately, Otto Klotz became acquainted with a surveyor called William Scolleck, who instructed him in surveying and conveyancing. On Scollick's death, he became his successor and prospered. In 1838 he purchased a brewery and began building a hotel, called the Klotz Hotel. It is still in Preston to-day operating as the Central Hotel.

His Masonic and community achievements are well known (detailed on an original biography I have copied for the Brethren present). The highlights are:

1. Initiated into Barton Lodge #6 Hamilton in 1846.
2. Affiliated with Alma Lodge, Galt in 1858.
3. Master of Alma Lodge in 1863-64-65.
4. Elected in 1869 as the first D.D.G.M. of the newly formed Wellington District.
5. Affiliated with Grand River Lodge #151 in 1866.
6. Honourary member of Galt Lodge #257 in 1872.
7. One of founders and first master of Preston Lodge in 1873.
8. Appointed to the Board of General Purposes in 1864.
9. Elected Honorary Past Grand Master by Grand Lodge in 1885.

Regalia presented at the 90th anniversary of Barton Lodge No. 6 in Hamilton.

While this biography is essentially true in the records of his achievements, its tone does not accurately reflect conditions in Victorian times, described here as *the romantic days of the 19th century*. There was

little romance for many people during Victoria's reign. It was characterized by great social upheaval and suffering; insensitive government and the efforts of many men and women to improve the conditions of their fellow human beings.

I believe the ideals of freemasonry were in advance of social conditions and motivated men such as Otto Klotz throughout his lifetime. When you read that part of the General Charge written by Otto Klotz it is tempting to look for contradictions between what he said and what he did. Were the ideals expressed just talk? Not in his case. He translated those ideals into positive, pragmatic action on behalf of this community for 55 years.

The General Charge begins: *"Such is the nature of our Institution, that while some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty."*

That last sentence was a revolutionary concept when it was written. I believe it was influenced by the American Constitution; the placing of checks and balances into the political process to guard against the abuse of power and to remind those in Government who are the servants and who are the masters. The Constitution contains the signature of nine Freemasons.

Humility during the years of Otto Klotz's time was to a great extent ignored by those who ruled and enforced upon those who did not. Nowhere was this more apparent than in the area of education. Canada's system at that time paralleled England's.

Their attitude to the education of the working classes was summed up by a speech given to parliament in London by M.P. Davis Gedding, opposing a Bill to introduce Scottish style free rate aided schools into England:

*"However specious in theory the project might be of giving education to the poof, it would be prejudicial to their morals and happiness. It would teach them to despise their lot in life, instead of making them good servants in agriculture and other laborious employment. Instead of teaching them subordination it would render them fractious and refractory as was evidenced in the manufacturing counties. It would enable them to read seditious pamphlets, vicious books, publications against Christianity. It would render them insolent to their superiors and in a few years the legislature would find it necessary to direct the strong arm of power against them."*

He didn't realize how prophetic those remarks were. Another more famous contemporary, Adam Smith, author of *The Wealth of Nations* and

*Moral Philosophy*, stated: *The common people cannot in any civilized society, be so well instructed as people of rank and fortune.*

The political and economic requirements of upper and middle classes therefore, maintained an easy precedence over all other considerations. The education of the masses was low social priority.

Why this fear of education? Fear of boots? Books contain ideas. Ideas create conflicts. Ideas challenge the status quo and the order of society. For example:

The American Revolution;

The French Revolution;

The concept of liberty, equality and fraternity;

The Industrial Revolution and the social turmoil it created, its effects were ignored by society;

The sabotage of machinery by the Luddites;

Frustrated victims of early mechanization and impossible work conditions;

The great recession following the Napoleonic Wars;

The works of Thomas Paine, author of *The Rights of Man* and *The Age of Reason*. People were exiled to Australia for reading and distributing his works. He advocated the Abolition of the Monarchy. He believed Government should be devoted to the common good and equality of rights.

In a pamphlet called, "The Eight Articles", he proposed that funds be set aside by the government for the education of one million poor. He wrote:

"A nation under a well regulated government should permit none to remain uninstructed. It is Monarchical and Aristocratical government only that requires ignorance for its support"

The government responded by charging him with treason and he escaped to France. His writing influenced every political radical for the next 100 years including a schoolteacher and Member of Parliament from Dundas, Ontario, called William Lyon MacKenzie. Opposing British rule he started a rebellion in 1837. Locals were drafted into the Upper Canada Militia in this area to fight including a 20 year old called Otto Klotz who had been here for three months. His Commanding Officer was Colonel Sir Alan MacNab, Grand master of Masons in Canada prior to the Union of Grand Lodges. So this was his first Masonic connection and illustrates the fact that Masons were involved on both sides.

A young Militia member conscripted in Toronto was John A MacDonald who also fought on behalf of the British Crown. Two of the rebels hanged after the rebellion were Samuel Stuart and Peter Mathews.



Their memorial in the Necropolis Cemetery in Toronto is in the form of a broken column.

Another rebel, Samuel Edison from Vienna, in Wilson South District escaped to Ohio where, in 1847 his son was born, Thomas Edison. While there were many complex reasons for the rebellion, one was the refusal of the Government to allocate funds for education. Although the rebellion failed, it did result in fundamental reforms in the way Canadians were governed and governed themselves.

This fear of revolution persisted into the 1920's until reform political parties representing the rights of all individuals gained legitimacy. But not all attempts to improve the lot of the working classes were revolutionary or advocated the overthrow of government. Movements sprung up in Europe called *Chartism* and the enlightenment which tended to improve the lot of the average citizen by encouraging the growth of mass literacy and the study of moral and social philosophy. It recognized the material benefits of industrialization but it believed it did not necessarily lead to happiness. There was a decline in the proportion of people working in agriculture and a shift to an industrial society. The emphasis of education allowed everyone the opportunity for self improvement and social mobility.

It is this philosophy I believe, reflecting the attitudes and values of Freemasonry which influenced Otto Klotz. Although he is best known as the man who established the first free school in Preston, I believe this was inevitable. The Common Law School Act in 1841, the establishment of Preston as an independent village in 1852 after separating from Wellington County, gave them the autonomy although he certainly was the driving force behind it. Something had to change the system. Prior to 1842 schools were private houses, meeting places, abandoned villages, unused shops, log houses built by private subscription.

Teachers were itinerant ex-soldiers, tradesmen, part-time in other occupations, scholarship was unknown, examinations and certificates, unheard of. Otto Klotz helped to change all that.

Twenty years later, he began his most ambitious project Aided by the Provincial Treasury, Otto Klotz founded the Mechanics Institute in Preston in 1871. The Institute provided instruction through its large library which he donated, to the mechanical artisan, tradesman and farmer, to the student of literature, science and art Last but not least as a prospectus of the time stated: "To the fair sex - be it the blooming maiden - the young housewife and mother - the aged matron - all may find instruction in dressmaking, mending, darning, cooking, baking, housekeeping, manners and rules of society, rearing of children and in

making the home the abode of peace, harmony, comfort and love".

The Institute offered a library, a reading room, evening classes. It enlarged the instruction received in the common schools. Curriculum consisted of writing, shorthand, telegraphy, bookkeeping, grammar, physics and chemistry, musical concerts, public readings and recitations.

The success and importance of the Mechanics Institutes is illustrated by a letter written by Otto Klotz to J. George Hodgins, Deputy Minister of Education, February 11, 1885:

"When you requested me to prepare for the International Congress of Education in New Orleans, of which you are Honorary Secretary, a paper on the Mechanics Institutes with a view of showing they are a factor in our educational and intellectual growth, I expressed my willingness to do so at the same time my doubts as to my ability to do justice to that important subject. However, prompted by the desire to assist, though only in a small quota, in having before the Congress, facts which prove that we live in a country where educational institutes are well established and doing good work.

"I have prepared a paper on the Mechanics Institute and send the same to you as requested. Should it not meet with your approval, please do not hesitate for a moment to refuse it. I will not be offended as I know your reputation is at stake for whatever you present at Congress and therefore you cannot lay before that body any paper not worthy for such an occasion.

"The object is to organize a system of instruction which would prove best adapted to impart useful knowledge for a practical life to all the industrial classes."

In closing this letter 14 pages later, Otto Klotz reiterates:

"It may further be justly expected that by future improvements in the system of the schools, the ultimate purpose of the Mechanics Institute may be attained at a time not too far distant - namely, the technological education of the industrial classes, both male and female - the mechanic - the artisan - the tradesman - the farmer and the housewife."

*So mote it be, Otto Klotz.*

Two weeks before he died, on July 14, 1892, he wrote to a friend.

"The resolve I made when a youth of about 20 years to the effect that I would to all in my power to aid in the promotion of a good, rational and liberal education for our rising generation has been conscientiously fulfilled."

Someone once said *nature is not so lavish with her blooms that she joins to high intelligence, the gifts of the heart also.*

The details expressed in the preceding letters show Otto Klotz to be

an exception. They illustrate the Masonic and cardinal virtues of charity, justice, temperance, prudence, fortitude, the four cardinal virtues of Hellenistic thought which humans could call upon in the various situations of life. Thomas Aquinas identified them as *the human virtues* to be made use of in the interests of the greater good. - modesty - he felt his letter to J. George Hodgins may not be worthy of consideration - love of the liberal arts - a belief in the concept of Fraternity, Liberty and Equality - charity.

As stated in the General Charge: *He did the good act, not for himself, but for the cause of good.*

There is a tendency to sanctify Masonic figures, especially 19th century ones. I don't intend to do that. He was an astute businessman. Obviously he had means when he arrived Preston. He owned a Brewery and Tavern. Sale of alcohol was loosely controlled. No doubt there were times when patrons did not leave his premises of their own free will and accord. A reading of newspapers of the time reflect attitudes unacceptable today.

He lived in a society where prejudice was directed against individuals who did not belong to the predominant social groups and as a German, experienced it himself. Anti-German sentiment in 1916 forced the change of the name *Berlin* to Kitchener. A British citizen since 1848, he still remained president of the German societies. That being said, Otto Klotz was an unusual man. He practiced what he preached, unmotivated by self-interest. He believed that *the good of the people is the chief law*. His life demonstrates a love of progress and positive change.

His obituary in the *Dumfries Reporter* derates equal space to his Community and Masonic achievements, as if one simply complemented the other seamlessly. Freemasonry and Masonic events and affairs were openly discussed in the newspapers. Freemasons could be on both sides of contentious issues and still contribute to society.

He had something which we feel we have lost; a connection to the community. Perhaps a closer examination of his life and times will help us to find it again.

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**EULOGY**  
**for the Late**  
**R.W.Bro. Reverend**  
**WESLEY GRAY RIVERS**

**March 23, 1916 - October 3, 1996**

**P.D.D.G.M., Waterloo District**  
**Secretary, The Heritage Lodge, 1983-1994**

*Conducted by R.W.Bro. Rev. Dr. R. Cerwyn Davies (P.G.Chaplain)*  
*November 20, 1996*

*"Lives of all great men remind us  
That we must live our lives sublime,  
And in departing, leave behind us  
Footprints in the sands of time"*

Wesley Gray Rivers made his first impression in the sands of time on March 23rd 1916, in the parsonage of Gorrie Methodist Church, Ontario, the son of a Wesleyan minister.

Graduating from Victoria College with a degree in Arts, it was no surprise that the son would follow in his father's footsteps and become himself a minister, for which purpose he entered Emmanuel Theological College, Toronto.

Very early in his ministerial career, Gray Rivers became involved in the Christian Education programme of the United Church, which the Methodist church had become in 1925, and was stationed in Calgary.

Whilst in Alberta he was married to his wife Marjory.



It was also in Alberta that he became a member of the Masonic Craft, being initiated, passed and raised in Camrose Lodge, No. 37, G.R.Alberta.

R.W.Bro. W. Gray Rivers received his 50-year membership pin on Tuesday, October 1, 1996.

From Alberta, Gray went to Manitoba to work among the Cree Nation people in Norway House. Returning to Ontario, he became involved in the Temperance Federation, and was one of the founders of the Abstainers Insurance.

Being of the Methodist tradition, Gray moved around Ontario, pastoring churches in Preston, Port Dover, Appleby and Nelson.

In 1982 R.W. Bro. Gray Rivers served as D.D.G.M. for Waterloo District, and one year later became a Charter and then a Life member of The Heritage Lodge, which he served faithfully and diligently as its secretary from 1983 to 1994. He was also an affiliate member of Concord Lodge No. 722 G.R.C.

Here was a man, who although taken from the realm of the physical on October 3rd, 1996, has indeed left his footprints in the sands of time, as a member of the family of humankind, and especially as a member of the family of Freemasons.

To God be the glory for such a man as Wesley Gray Rivers, a person who lived respected and died regretted.

#### Prayer

*O Lord, support us all the day long of our troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over and our work is done. Then in Thy mercy grant us a safe lodging and a holy rest, and peace at the last. Amen.*

*So mote it be!*

**MEMORIAL SERVICE**  
**for the Late R.W.Bro. Reverend**  
**ARTHUR WELLINGTON WATSON**

**February 21, 1923 - December 17, 1996**

**Past Grand Chaplain, G.L. of Canada**  
**Chaplain, The Heritage Lodge No. 730 G.R.C.**

*Conducted by R.W.Bro. Rev. Dr. R. Cerwyn Davies (P.G.Chaplain)*  
*May 21, 1997*

Call to Worship:

*"I am the Alpha and the Omega,  
the beginning and the end,  
the first and the last.  
I was dead and behold I am alive  
forever and ever;  
and because I live, you will live also. " (Revelations)*

**Tribute and Reflection**

Arthur Watson staked his entire life on the truth of that statement! He structured his entire faith upon its premises, and his constant hope upon its promises! Art was not merely a minister of Religion, he was a minister of people through the medium of religion. He was ordained into the ministry of the United Church of Canada by the Saskatchewan Conference, and subsequently served eight pastorates in Saskatchewan, Quebec and Ontario.

He earned four academic degrees, B.A., B.D., M.Div., M.Ed.

Arthur was initiated into the Masonic Craft in Carlyle Lodge, under the jurisdiction of the Grand Lodge of Saskatchewan on January 19th, 1954.

On Nov 15th, 1965. he joined Doric Lodge No. 382 in Hamilton, Ontario, and became Worshipful Master in 1973.

One year later, he was appointed by Most Worshipful Bro. George E. Turner, Grand Master, to be Grand Chaplain, an office which Art occupied with grace and dignity.

In his Grand Chaplain's address to the 120th Annual Communication of Grand Lodge, R.W. Bro. Watson begins with "The journey of Masonry is a never ending quest for knowledge. No man can ever say, '*I have arrived*' for the horizons ever beckon us onward to new mysteries."

For forty-two years Arthur travelled with his brethren toward the East, where finally the sun rises and never sets, searching for secrets and hidden mysteries.

For him, this journey has now ended, and indeed Art "*has arrived.*" On Dec 17th 1996, he crossed the last horizon when the last veil of mystery was drawn aside and Arthur Watson looked his Maker face to face, and heard the voice of God saying, "Well done, good and faithful servant . . . enter into the joy of your Master."

It is my conviction, that as he entered through the eternal portals, Art broke forth into song:

*O Love, that wilt not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be!*

So tonight, we his brethren here in Heritage, the Lodge wherein he has held life membership since Sept 19th, 1979, give to him, in recognition of his friendship and service to us and Craft in general, our final toast, "*Happy to meet, sorry to part, happy to meet again.*"

#### Benediction

*And now, unto the God who created us and has sustained us hitherto, be all glory, power and dominion, for ever. Amen.*

*So mote it be!*

## OUR DEPARTED BRETHREN

*We have been notified of the following members of  
The Heritage Lodge No. 730 G.R.C.  
Who have Passed to the Grand Lodge Above  
(since previous publication of names of our deceased)*

**R.W.Bro. CLIFFORD JOHN BAXTER, Toronto**  
**Dentonia Lodge No. 641 G.R.C., Toronto**  
**July 16, 1997**

**W.Bro. ROBERT NICHOLAS FLYNN, Burlington**  
**Burlington Lodge No. 165 G.R.C., Burlington**  
**May 19, 1996**

**R.W.Bro. JAMES NOBLE HAYES, Windsor**  
**Palace Lodge No. 604 G.R.C., Windsor**  
**October 14, 1996**

**W.Bro. JAMES WILLIAM MOONLIGHT, Scarborough**  
**Canada Lodge No. 532 G.R.C., Pickering**  
**December 1, 1996**

**V.W.Bro. ALBERT HAYES PADDON, Windsor**  
**Great Western Lodge No. 47 G.R.C., Windsor**  
**November 6, 1996**

*We give thanks for the privilege of knowing them  
and sharing in their lives*



## **OUR DEPARTED BRETHREN**

*We have been notified of the following members of  
The Heritage Lodge No. 730 G.R.C.  
Who have Passed to the Grand Lodge Above  
(since previous publication of names of our deceased)*

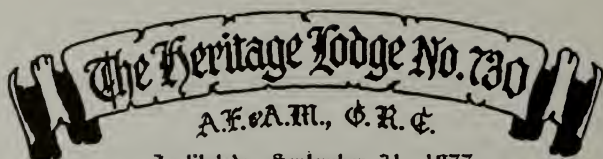
**W.Bro. GEORGE STANLEY PARKE, Caledonia**  
**St. Andrew's Lodge No. 62, Caledonia**  
**June 29, 1997**

**R.W.Bro. WESLEY GRAY RIVERS, Dundas**  
**Concord Lodge No. 722 G.R.C., Cambridge**  
**October 3, 1996**

**R.W.Bro. DONALD MAYNARD SMITH, Prescott**  
**Central Lodge No. 110, G.R.C., Prescott**  
**February 20, 1997**

**R.W.Bro. ARTHUR WELLINGTON WATSON, Hamilton**  
**Doric Lodge No. 382 G.R.C., Hamilton**  
**December 17, 1996**

*We give thanks for the privilege of knowing them  
and sharing in their lives*



Instituted: September 21, 1977

Constituted: September 23, 1978

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1977 R.W.Bro. Jacob Pos  
1978 R.W.Bro. Jacob Pos  
1979 R.W.Bro. Keith R. A. Flynn  
1980 R.W.Bro. Donald G. S. Grinton  
1981 M.W.Bro. Ronald E. Groshaw  
1982 V.W.Bro. George E. Zwicker  
1983 R.W.Bro. Balfour LeGresley  
1984 M.W.Bro. David C. Bradley  
1985 M.W.Bro. C. Edwin Drew  
1986 R.W.Bro. Robert S. Throop  
1987 R.W.Bro. Albert A. Barker  
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1989 R.W.Bro. Edmund V. Ralph  
1990 V.W.Bro. Donald B. Kaufman  
1991 R.W.Bro. Wilfred T. Greenhough\*  
1992 R.W.Bro. Frank G. Dunn  
1993 W.Bro. Stephen H. Maizels  
1994 W.Bro. David G. Fletcher  
1995 R.W.Bro. Kenneth L. Whiting  
1996 R.W.Bro. Larry J. Hostine

\* Deceased











